

HISTORICALL
COLLECTIONS
OF
ECCLESIASTICK AFFAIRS
IN
SCOTLAND

And
Politick related to them,

Including the Murder of the
Cardinal of St. Andrews, And the
Beheading of their *Queen Mary* in
England.

By *Ri. Watson.*

Sanguis sanguinem tetigit. 2

Hosea Chap. 4. ver. 2

*By swearing, and lying, and killing, and stea-
ling, and committing adultery they break out,
And blood toucheth blood.*

London, Printed by G. D. for John Garfield, and are
to be sold at his Shop at the sign of the Rolling-
Presse for Pictures, near the Royal Ex-
change in Corn-hill, over against
Popes-head- ally. 1657.

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TO
The Right Reverend
FATHER
in GOD,
And Religious Assertour of
Christs Catholick Church,
JOHN
LORD Bishop of
ROCHESTER.

My Lord.

THE certain hazard of all
one hath, or is, in these
uncertain times, annex-
ed to the necessity of a
strict account, to be rendered in the
porch or passage unto eternity, of the

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managing all affairs and offices, relating either to obligation, or restitution in this world; puts me upon a serious review of mine own concernment, wherein, among many instances of chief regard, I find one of my great engagements unto your Lordship with the impresse or character of Holy Orders, into which I receiv'd my entrance by the imposition of your sacred hands, unto whom I take myself, in some degree of duty to stand responsible for what I act by that Commission, or write with any reflexion upon the Doctrine or Discipline of our Church. The Historical Observations, I here humbly present your Lordship with, are inseparable from that title in respect of both. the Sect of Schismatics I describe, having, according to the Tradition I am guided by, in a phrenetick fury from the beginning, thrown the price of their estates at their false Apostles feet, and they with them cast souls and bodies into the fire of a raging persecution, by impious cruelties when predominant
by

D E D I C A T O R Y.

by opprobrious calumnies when un-
armed, and by civil wars, when their
plough shares and pruning hooks could
at any time be fashioned into swords
or axes, for the cutting down not
onely superfluous innovations in the
habit, but the very body and exis-
tence of that Apostolick rule and
worship to which pattern we pretend.
I pursue them but to the period of
their first domestick insolencies,
drencht in the blood of that famous
Queen. Whom their best Poet, but
one of Her Majesties worst subjects,
once thought worth this Distich;

Quæ sortem antevenis meritis,
virtutibus annos,
Sexum animis, morum nobilitate
genus.

G. Buchan E-
pig. ad Mariam
illustriss. Sco-
torum Regi-
nam.

What latter attempts they made,
when they marched over their bor-
ders to reform according to the my-
sterious model of their new Cove-
nant, that whereunto their old en-
ormous practices ought rather to have
been conformed, is declar'd and hi-

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ELK. BASIL.

cap. 13.

storiz'd by that Royal Pen, which hath Registered to their eternal infamy their cutting in sunder the common Ties of nature, sovereignty, and bounty; their forgetting speciall fresh obligations wherewith their active spirits had been gratified, not without some seeming diminution to, or depression of the Doners interest and honour; their inroad with an intent to confirm the Presbyterian copy they had set, by making our Church to write after them, though it were in bloody characters. How infatuated they were in those counsels, how by providence defeated in their most desperate wicked ends, the unpittied spectacle of their downfal demonstrates to all the world. Yet my Lord, this is not to raise a Trophie out of their miseries, or to trample on their dejected persons. If, by pourtraiing the horrid actions of their Ancestours, I can excite their guilty consciences to compare the copy with the original, and repent effectually for the transgression of their own rebellions, I shall have

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have great complacency in the assurance that I have outrun, or outwrit my hopes. Howsoever in what proportion I may expect credit to be given unto my care, which was not little, in the Collection, and what resignation by the impartial Reader unto the naked truth of the contents, I shall not doubt but hereby I may, in the same, confirm all pious and humble hearts in the preferring the ancient and universal successive government of the Christian Church before the new Genevaizing bloody discipline of some heady Scots; and perswade all moderate and quiet minded men to acknowledge one supremacy over both estates, by trusting the same hand with Christs Scepter here on earth, which himself doth with it and the civill sword. But this endeavour may seem impertinent, if not impudent, in the face or memory of that most Reverend heroick Prelate, Archbishop whose greater eminency in authority, Spotswood, and interest in the same Country hath with much more advantage, particularly and amply satisfied the world.

by

THE EPISTLE

At Schidam
in Holland.

by a greater Volume, for the suppressing which so many subtilties and violences had been used, beside the power of a forraign Magistrate, for a surprisal of the Secretarie in his preparing it to the Presse that nothing could be a surer evidence, than such self-confessing guiltinesse, against that party, nor ought else, after the Grace and Reverence of the renowned Authour, put a greater estimate and opinion upon the Book, at least it publisht as he writ it. May it please your Lordship therefore to believe upon my word (who am invested with the second order to make it valid) that this Treatise was designed long since in a preparatorie antecedence unto the other, and to that purpose, with more ingenious confidence than worldly prudence, trusted in the same hand which was to print and reap the profit of His Grace's work, from which, after the dilatory preences of some judgement to be made by a view to be taken of it, or rather after the Printers turn was served in dispersing the greater Copies,

DEDICATORY

pies, it was returned with this sentence, delivered by a person (whose name I had not) of much learning, honour, and integrity, upon perusal of it, That there was too much gall in the ink wherewith it was wrote, and supposed that an enemy was the Collector, for that through the sides of those the design is against, our own Mother is wounded. My Lord, if the name of that severe person, with a particular of his exceptions, had been sent me, I should have endeavoured his satisfaction, or if theirs could have been otherwise effected whom I serve in it, and mine own reputation preserved, who have made implicate reference to this in another Book (a sharp reply to which I am yet to expect) perchance I might have chosen rather to lose my pains, than give such a person scandal or confront his censure, professing in the words of my learned Colleague heretofore, now a most singularly devout and acute Divine, in the case of like question, and appeal unto your Lordship, That I would rather

Dr. Jer. Taylors Epist. Ded. before his Fifth Explic. of the Word of Orig. f.

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ther dye, than either willingly give
 occasion or countenance to a schism
 in the Church of England (I mean that
 Church of England which conform'd
 her self to the Ancient Latin and
 Greek Church) and I would suffer
 much evil before I would displease
 my dear Brethren (I adde such as
 keep close to their due principles) in
 the service of Jesus and in the Mi-
 nisteries of that Church: Wherefore
 my Lord, if any thing of that na-
 ture have pass'd my Pen, in the va-
 cencie of a Synod, I submit to any
 Canon of retractation or penance
 shall be prescribed me by your Re-
 verence, together with that joint
 primitive Oracle, and most worthy
 person, when the Doctor took (and
 I do by his wary precedent) for the
 other Pillar of his Sanctuary, the
 Lord Bishop of Sarum, whose coun-
 tenance and favour I some years since
 was honoured with, more I presume
 for the integrity of my principles,
 than any meritorious pregnancie in
 my parts. But my Lord, if some
 simonious or superstitious Canticle in
 my

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my Grave Censour, would keep me so far from Rome, as to thrust me into the precincts of Geneva, I confesse to him and all the world, that upon demonstrative reasons, I am much more affraid in Christianities behalf of the Lemman Lake, than Tiber, and look with more horreur on the rebellions sprung, and reprobatory damnation denounc'd from thence, than on any encroachment upon Kings, or indulgencies unto the people, so prodigally made by, and defused from the Papal See. In fine my Lord, the glesses are not many I have upon points controverted between the Church of Rome and us; if those few be so short as to render my sense suspected, I will enlarge them when call'd upon, to the full state I have made of them deliberately unto my self. For the gall in my ink, I shall say onely with your Lordships leave, I know not where more commendably or excusably, I may affect to give it a deeper black, than in the relation of their proceedings, whose souls were

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were as red as scarlet, and the issue
of all their enterprizes died in blood.
I may be no lesse concerned to anti-
cipate an after censure, incident
from persons of another rank. I
mean such of the Scotch Nobility,
or related to them, whose faith and
gallantry hath effaced such their ig-
noble progenitors impeachments in
their coats, and yet may conceive
their Names and Families purposely
stained by my Pen, where I make
a blot in some branch of their pedigree
or descent. To whom I professe I fear-
ched not their Heraldry for a distin-
ction, but as I intended no man inju-
ry or disrepute, so I preferred ne-
cessary truth to his or their vulgar
honour in my design. Which being in
that respect a case of Conscience,
craves likewise your Lordships cog-
nizance, though as it regards the
rule of prudence, I must answer it
at my hazard. For the rest, my Lord,
vil it appear by more than an obscure
single suffering that I have infringed
the canon of Christian Charity, or
deviated from the doctrine and pra-
ctice

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Etice of the Ancient Church. I humbly crave your Lordships favourable protection of this essay, and of my name in that communion into the Ministry whereof your ordination introduced me, which no new discoveries nor discourtes, in forreign parts have obliged my reason to desert, nor doth any self-conviction discourage me in my subscription at that Churches, and My Honoured Lord,

Caen Aug. 27.

1657.

Your Lordships

most humbly o-

bedient Son and

Servant

Ri. Watson.

DEDICATORY

TO THE
HONORABLE
THE LORDS OF THE
HONORABLE HOUSE OF COMMONS
IN PARLIAMENT ASSEMBLED
BY
JAMES OAKLEY
ESQ;
OF THE MIDDLE TEMPLE
IN ANSWER TO A RESOLUTION
PASSED IN THE HOUSE OF COMMONS
THE 14TH OF APRIL 1701
RELATIVE TO THE
PUBLICATION OF THE
HISTORY OF THE
REIGN OF KING CHARLES THE FIRST

BY
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IN ANSWER TO A RESOLUTION
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HISTORICAL Collections.



F the sacred Oracles
and Records, which
Christ with his A-
postles, Evangelists,
Disciples, delivered

*H. Scripture
more at large
had been the
best rule to re-
form by.*

unto the ears, and
deposited in the hands of the *Primi-
tive-Church*, had been at large
in every particular, preserved, and by
th same authority successively
transmitted, whereby that smaler
volume of their writings hath been
manifested to our knowledge; and
commended to our belief; the er-
rours and abuses in Christianity had
been fewer, or reformation when-
soever necessary, more regular;
such a standing rule giving sudden
Evidence against the least obliqui-

B

ties

*That we have
sufficiency.*

*The supplement
from the Ca-
tholick Church
which is indul-
gent enough to
keep all in a
Christian com-
munion.*

ties which Schism and Heresie could transgresse in; and being a Bar against the boldness of those spirits, which, when the letter of Scripture is not (as it never but is in the sense) clear and powerfull to confound them, rather multiply than rectifie things amisse, upon their pretended priviledge of prophesie or revelation. The mystery of Gods providence in withholding this succour from his people, is not so much to be repined at, as his mercy to be magnified in administering the remainder of those helps, which is compleat to the support and satisfaction of any moderate inquirer after the general of doctrine, and particulars of discipline, the explication of the former, and enlargement of the latter being ever taken into the power of the *Catholick Church*, which in its original purity, so studied a visible communion of Saints, that either by expresse dispensation, or indulgent connivance, many national, provincial, yea, inferior corporate or collegiate Con-
grega-

gregations, had that latitude of difference, and singularity of profession or practice, for which any proper censure could be produced before a general Council, or in lesser matters, before their *Patriarch* and *Bishops*, vested with authority to such purpose, as wherein their content and complacency kept all devout well-meaning Christians from Schism and a scandalous separation. Others whose pride, ambition, or covetousness, carried them beyond the canon of moderation and peace, were severely censur'd, curs'd, excommunicated, cut off from Christs body, which like rotten members they might otherwise have corrupted and gangrand, having no re-admission or re-union to that holy, sound continuity, without serious and open repentance, humble submission to the high authority of the Church, which if they persisted obstinately to condemn or neglect, the power of truth subdued their doctrines, the storm of Gods wrath

Gods judgement and hers upon Schismatics and Separatists.

dispersed their conventicles, the sword of his vengeance executed their persons in some exemplary temporal death, if it pursued them not to eternal damnation.

*The defection
and division of
Churches not
here handled.*

How far the visible Church, whether *Romane* or *Greek*, made at any time a general defection from herself, in a manifest detortion of, or declension and deviation from her own canon, is neither my design nor duty (in reference to my present undertaking) to search, no more than to condemn or vindicate particular Churches in their separate condition. The Sum of what I intend in this my Treatise is, to shew how

The Scotch reformation irregular and impious.

the *Scotch-Presbyterian Kirk*, which when time was, would have fallen been accepted as the pattern of purity, and clearest extraction of Christian Religion, began Reformation upon no deep sense, no deliberate Examination how corruption crept in; nor proceeded according to any other rule than the Anomalie of a prejudicate fancy or premeditated malice, which intended rather

rather the destruction of persons, than composition of minds to a due temper and sobriety in worship; having no other commission but what was given out by the spirit of disobedience and errour; nor the countenance of any precedent beside what might be cited from the unhappy success in the attempts of Rebellion and Schism.

The first Sect of preparatory Reformers their History pretends to, were the Lollards of Kyle, who in the reign of King James the fourth, about the year 1494. becoming numerous and troublesome both to Church and State, were accused to the King not onely as Hereticks, but Rebels. The chief points or articles insisted on, which I am concerned to observe were these.

K. James 4.

The Lollards.

Accus'd for Rebels.

That it is not lawful to fight for the faith, nor to defend the faith by the sword. Know (to save the reputation of his own proceedings) adds, if we be not driven to it by necessity, which is above all law. By the former clause the sword is taken out of

Against War,

K. James 4. the Kings hand, who must be no
 military Defender of the Faith: by
 the latter it is given to the people
 whose safety having a supremacy
 above the law, may frame an arbi-
 trary necessity to rebell. That

*Priests conse-
 crating.*

*Christ ordained no Priests to conse-
 crate as they do in the Romish Church,
 these many years. The sense where-
 of is best interpreted by another.
 That every faithfull man and woman
 is a Priest. So that every one con-
 sequently (even of either Sex) may
 administer the Sacrament of the Al-
 tar, or at least, that no ordination
 is necessary to endow or qualifie
 him that consecrates. Or lastly,
 That no particular form of words
 proceeding from his mouth, have,
 by Christs institution, any speciall
 efficacy to the transmutation of the
 common elements into mystical and
 Sacramental essences, conferring
 grace upon, or operating it in the
 worthy receiver.*

Tythes


*That Tythes ought not to be given
 to Ecclesiastical men, as they were
 then called (to them that since are
 called*

K. James 4.



called Classical, I think they are not due to wit, wholly, saith Knox, but a part to the Poor, Widow, or Orphan, and other pious uses: and good reason surely; for if the widow hath them, these pharisaical hypocrites know whence to fetch them, and under what pretence to devour the houses where they are. As great impiety may be cloaked under the name of pious uses, when the principal must be supposed the advancement of the discipline, toward which if a chargeable rebellion be found necessary, not onely the tenth but the whole stock must be piously imployed, and the Poor with the Orphan set out of the way.

That Christ at his comming hath taken away all power from Kings to judge, and That the unction of Kings ceased at the comming of Christ. Of this Knox is assemed and will therefore needs have the article not to be the Lollards their Ancestors, but the venomous accusation of the enemies, whereas both in his time and ours howsoever disguised, according

K. James 4.  ding to this doctrine hath proceeded the whole practice of the Presbytery against their Princes.

Episcopal benediction.

That the blessings of Bishops are of no value, which passeth onely with this charitable animadversion by the same hand (of dumb dogs they should have been styled.)

Excommunication.

That the excommunication of the Kirk is not to be feared.

That in no case it is lawfull to swear.

Sacrament of the L. Supper.

That true Christians receive the body of Iesus Christ every day by faith. So no need of the Sacrament.

Divorce.

That after Matrimony be contracted and consummate, the Kirk may make no divorcement.

Miracles.

That faith should not be given to Miracles: so that it should seem Christ was mistaken in his means to propagate the Gospel.

Praying in Churches.

That we are no more bound to pray in the Kirk than in other places.

Prelates.

That they which are called Princes and Prelates in the Church are thieves and robbers.

These

These men Knox calls *the servants K. James 5.*
of God, whose merciful providence
1657.
he magnifies in preserving the regi-
ster of their tenents, *who without*
publick doctrine (he means by the
authority of a general Assembly)
gave so great light to the Kingdom of
Scotland. The importunity used
by some of their faction about the
King prevailed for their pardon, the
rather because some ridiculous a-
permesse in their answers rendred
them, men not of depth to carry
on a design, and this discovery was
thought enough to awe them, and
the check they had from Court to
restrain them; for many years after
was little controversie had about
Religion, untill Patrick Hamilton
Abbot of Ferne, a man though de-
vout, yet of an hot and violent spi-
rit, discontented at home, passeth
over into Germanie, where at Wit-
tenberg meeting with Luther and Patrick Ha-
Melancthon, as he increased his milton goes
dislike of the doctrine he left profes- for Germany.
sed in Scotland; so he did his ani-
mosity against the persons of Bishops
and

The King par-
doned them,

K. James 5. and such as had the government of that Church. The zeal of Gods glory (as *Knox* writeth) did defeat him up, that he could not long continue to remain there, but to ease his stomach he returns into his Country, and as if he had been vested with Apostolick Commission, he solicites, disputes, and with too much virulency declaims against the divinity of the times, taking the Reformation both of Pulpit and Schools into his care. The sound hereof comes soon to the ears of the Archbishop of *S. Andrews*, the particulars were chiefly debated by *Cambell* a Dominican Friar and learned *Thomist*, with whom he had disputed at large, and being somewhat pleased that he had as he thought, and the other professed, made him his convert, he was, beyond expectation, by the same man accused of Heresie, and upon his articles condemned to be burnt, for trifles (as *Knox* saies) viz. *Pilgrimage, Purgatory, Prayer to Saints, and for the dead*: Yet as great a Martyr as he was, his printed

Returns to re-
form Scotland.

Is accused by
Cambell;

ted work shewes him to have been K. James's
a more subtil Sophister, than ortho-
dox Divine.

To omit the great discouragement he gives to Christian endeavours, by this assertion in terminis, *False doctrine in his book about the law.*

The law bindeth us to do that which is impossible for us, and the cold water he casts upon practick obedience by this, The law doth nothing but com-

mand thee, explaining it to be onely to inform our knowledge. God not requiring nor expecting perfor-

mance, putting off that obligation upon Christ: His perverting the sense of many texts in Scripture,

from which he draws two ungrounded licentious conclusions, Faith onely saveth; Incredulity onely con-

demneth, whereby good works are castur'd, and a salve is found for all bad ones, the world, the flesh,

the Devill can suggest to: His bold enlargement of the Apostles assertion, excluding from our Justifi-

cation Charity, which is the work of the Gospell, which we att by the benefit of Christs passion, and by the

Faith. justified

Justification.

K. James. 5. the assistance of his grace, because he exempts the works of the law.

Works. His sophistry in an antithetical argument, *No works make us righteous*, Ergo, *No works make us unrighteous*, whereas St. Paul saith, *That the unrighteous shall not inherit the Kingdom of heaven*, and he declares such unrighteous, as do the

1 Cor. 6. 9. works of the flesh. His making works only a character of a good or evil man, and the reward to bear, by consequence, no proportion unto them, which is contrary to the Evangelical doctrine.

Gal. 5. 19. That God will reward every man according to his works: Beside that through the whole series of his writing, he makes Chri-

Mat. 16. 27. stianity an idle speculative profession, a mere perspective of the passion of Christ. For all which I impute not to him the guilt of heresie, nor excuse them that executed him as such.

Speculative Christianity. The reverence that had been paid him for his strictness of life and ability of parts, according to the learning of that age, was much augmented

Some young students and Friars his sect.

ment

mented by a constant resolution at K. James's
 his death, which put the younger
 students and novices upon a combi-
 nation for maintaining his Tenents,
 and the breach they made, let out
 some *Friars* to rail against the abu-
 ses of the Bishops. The patronage
 of Mr. *Gavin Logie* and Mr. *John Logie*.
Maire added some reputation to *Maire*,
 these actions, and a reformation
 was attempted by some more un-
 worthy instruments upon their cre-
 dit. The light pulpit discourse of
Friar Arthe with his gossips catch-
 ed some flight people in a jest, while
 other graver men by more serious
 arguments, multiplied considerable
 proselytes in good earnest, inso-
 much as the *Archbishop* of *S. An-*
draws, according to the rigour of
 his Religion, began to call for more
 fire and faggots, but was stopt a
 little by the witty advice of Mr. *John*
Lindsey, who told him, *My Lord:*
If ye will burn them, let them be burnt *Lindseys ad-*
in hollow Cellars, for the smoke of vice to the
Mr. Patrick Hamilton hath infected *Archbishop of*
as many as it blew upon, some touch *S. Andrews.*
 of

K. James 5. of it was thought to have tainted *Alexander Seton* a black Friar and *Al. Seton* the *King's Confessor* for put from him.

His Letter to the King.

His Invocation.

of it was thought to have tainted *Alexander Seton* a black Friar and *Al. Seton* the *King's Confessor* for put from him. who presuming upon the opportunity of his privacy, endeavoured to withdraw the Kings affection from the Bishops, and his conscience from some part of his Religion, which by more prevalent counsell of Ecclesiastical persons about the Court, made him be discharged of his office, and his dread of the fire, carried him out of the Realme. From *Berwick* by letter he appeals to the King, whom notwithstanding he accuseth to himself of weakness and ignorance, being very in-vective against the Churchmen who at that time, as well as the *Presbyters* since, waved in many things their due subjection, and in the name of *Christ* took upon themselves, the authority of the King. I finde no mention of any answer returned, but I do of his progresse from thence to *London*, where at *S. Pauls Crosse* he retrasted some of the new divinity he had published. After

After this for ten years space these violent oppositions in Religion were interrupted, the civil warres making other disputes and partizans upon temporal principles among the Scots. In which time began a reformation in England, from King Henry the eighth differences with the Pope, whether the pillage of Abbeys, and demolishing other religious places, easily invited the Scottish labourers, who would always be found at leisure for such work. About the year 1534 began a new Inquisition in Scotland, wherein was eminent the perverse demeanour of one David Straton an ignorant Gentleman, though in the Catalogue of their Martyrs, of whom when the Bishop of Murray, Prior of S. Andrews, demanded the customary Tythe of his Fish, his answer was, *If they would have Tythe of that which his servants wan in the sea, it were but reason, that they should come and receive it where they got the stock, and so (as it was constantly affirmed) he caused his servants*

K. James 5.

The Reformation interrupted in Scotland.

Begins in England.

1534

Straton denies Tyth. Fish.

vants

K. James 5. wants to cast the tenth fish into the sea. The processe of cursing laid against him by the Church being encountered with his contempt was re-enforced by a summons to answer for his heresie, to maintain which having hitherto no pretense, but the perverseness of his will, the

Instructed to
maintain his
errour by Dun
Arskin.

Laird of Dun Arskin very lately illuminated in the point lends him his lamp to look out some better reason, and because he could not read, bids him hearken, which he did with more diligent than devotion, desirous to meet with what might colour the affectation of his errours, to which purpose the Laird of Lawristons field-lecture conducted luckily, chancing to be rather out of S. Matthew than the Prophet Malachi, where the pharisaical tything of Mint and Cummin being taxed might serve his turn to slight all Christian Decimations as publican-extortions, and no weighty matters of the law. Though that was not the text that brought the spirit of prayer upon him, but another on which

Mar. 10. 33.

Mar. 8. 38.

Math. 23. 23.

Math. 10. 33.

which

which he might have made a better comment by his repentance than unwildy resolution; and known, that the denial of tents is the denial of God in his institution before men; and may perhaps be retaliated before the holy Angels by his Sonne. Sentence of death being passed, he asked grace of the King, which *Knox* saith, he willingly would have granted, but the *Bishop* proudly answered, [no more proudly than the *Presbyters* more than once since then] That the Kings hands were bound in that case, and that he had no grace to give to such as by their law were condemned.

K. James 3

David Straton
executed.

Notwithstanding the severity exercised upon him and many other, the Reformation (for precedents unto which by this time their Merchants and Mariners had trafficked in forreign parts) makes its way into the cloysters; and by *Friar Killors* contrivance (which *John Knox* seems to approve of very well) shews it self upon the stage in a *Satyrick play*, and that, on a

Fri. Killors
play.

K. James 5

Good-Friday morning the subject whereof was the passion of our Saviour Christ, most envious paralels being made between the *Jewish* Priests and the *Scottish* Bishops. This gave the occasion of a more close search into the *Friars* opinions, which being found such as suited not with the present profession and goverament of the Church, sent him with many other too zealous *reforming* complices unto the fire.

He and others
burns.

G. Buchanan
encourage b
schism and re-
bellion:

long after *George Buchanan* laid his cockatrice egge, not onely of *Judaisme*, which himself hatched in a *Lenten meeting* at the eating of a *Paschal lamb*, but of *Schisme* and *Rebellion*, which *His Majesty* endeavoured to crush upon the first discovery, notwithstanding the trust he had reposed in him of instituting some his natural children. He was by the *Kings special Order* (as they say) committed to prison, whence he made an unhappy escape, to the ruine almost of that *Kingdome* by his writings.

1539.

Escapeth out of
prison.

All this while the *Royal Reformers*

mers in *England* marched furiously, *K. James* 5
 so as *King James* had no minde to
 meet them at *York*, nor give *King* *K. James de-*
Henry there the interview he desi- *clines an inter-*
 red. This, though imputed to his *view with K.*
Clergy, was taken as a discourtesie *Hen. 8.*
 from himself, which set the *English*
 jealousie on fire, and that at last
 burnt out into a warre. *King James*
 was not so absolute at home as to ce- *A war be-*
 ment at pleasure the *Scotish* intestine *tween them*
 divisions, where the equality of pow-
 er did so mi-party his thoughts, that
 he knew not which side to head, nor had
 he alwaies the liberty of his choice.
 His distrust of both made him enter
 into secret counsel with his *Clergy*,
 by whose advice and assistance he
 levied on a suddain a very numerous
 Army, the design whereof was
 scarcely thought of in *England*, when
 it actually entred upon the borders.
 But such scruples were scatered
 by some disaffected persons to
 the Church and Crown, as made
 most of the Souldiery dispute the ju-
 stice of the quarrell when they were
 to handle their armes, or without

The Scotch Ar-
my defeated.

K. James 5. consulting their conscience, leave them in the field. The loss of this Army so troubled the King that he cast off all care to recruit it, and measuring the shortnesse of his daies by the extremity of his grief, he becomes too true a prophet of his death.

Knox saith God as evidently here fought against **K. James** as **K. Benhadad** but in his parallel he findes out nothing for the detection of the Nobles cut of distast at the General chosen by the King. The King dies. **Queen** was delivered at **Linlithgow** of a daughter, whom **John Knox**, very civilly calls, the scourge of that Realm, as her mother, one that brought continuing plagues upon the same; and that her whole life declared her to be such. No lesse did his brethren spare the deceased King, but call'd him *Murderer*, and rejoyced at the taking away of such an enemy to Gods truth.

1542.

Q. Mary

4 Protector or Regent by the Kings will.

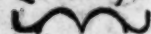
In the Kings last will were four *Protectors* or *Regents* of the Kingdom appointed; the *Cardinal* of *S. Andrews*, the *Earls* of *Huntley*, *Argyle* and *Murray*, but these were men, especially while in the *Cardinal*s company, very unlikely to promote the new Religion, or the more unjustifiable ends of the pre-

pretended Reformers of the Church. *Q. Mary.*
 The young *Earl of Arran* was found a fitter subject to work on, the facility of his nature rendring him very flexible to their desires, and the narrownes of his judgment admitting, in no latitude, an abilitie to counterplot at any time their designs, or a discovery of their purposes, but what they laid directly in his sight. His pretence of the second place in succession to the Crown gave him colour, and the *Lord Grange* furnished him with courage, to claim the government during the minority of the *Queen*; which that faction of the Nobility soon bestowed upon him, who had more will to rule with him, than reason to suppose that in his hands lay the best security for her person. Yet to enable him for that, or some other more secret ends, were presently delivered up to him the *Kings* Treasure, Jewells, plate, Horse, &c. which notwithstanding they scarcely give him liberty to look on, before they set him to study controversies

They are rejected by the Reformers and the Earl of Arran declared Governour.

The Kings treasure, &c. delivered to him.

Q. Mary.



They set him to
study contri-
versies.

Shew him the
bloudy Sc. olc,
and instruct
him by it.

in Religion, and tutor him as well in the polemick divinity, as politics of that party. And to point the bluntness of his nature by some new animosity of spirit, they shew him his own name, among others, in a private *Schedule* of the K. being a memoriall of such as of whose disaffection to his person, government religion, good notice being taken, as good care might be had to prevent the ill effects of that humour, which they suggested to be a destination of them unto ruin. This was called *the bloudy Scroll*, and the discovery of it, a great deliverance of Gods, which some godly men, as they term'd themselves (that is, such as whose guilt made them conscious how much concerned they were in it) fearing the execution of their ends and intents thereof, being left to the Cardinal as a Legacy by the King, pressed the Governour to take notice of, to betake himself for what purpose God had exalted him to that honour, and how great expectation was had of him. The prin-

principal of their meaning, being *Q. Mary.*
 to depose the *Cardinal* for their
 own security, he understood not,
 and therefore they put upon him
 one *Guillame* a lapsed *Friar*, with
 some others to be priviledged in
 the preaching down *Superstition*, a
 word of as great extent in those
 times as since, from which was ta-
 ken as much advantage for a licen-
 tious and violent *Reformation*. But
 the *Friars* arguments being more
 powerfull to draw the people into
 sedition, than the *Bishops* to a di-
 spute: one of their servants thought
 to rime down the ridiculous part of
 the practice in a ballad, for which
 he had like to have lost his life, as
 the *Cardinal* his liberty, who for
 sometime was their prisoner in
Dalkeith and *Seaton*; but this pro-
 ject being advanced, and another
 pass'd the vote in *Parliament* about
 a marriage between *Prince Edward*
 of *England* and their *Queen*, whe-
 ther by command or connivance of
 the *Governour*, or intercession of
 the *Queen Mother*, to which they

Friar Guillame a pointed
 to preach down
Superstition.

A Ballad made
against his do-
ctrine by Wit-
low (servant to
 the *Bishop* of
Dunkell.

The Cardinal of
S. Andrews
imprisoned.

Q. Mary.

Set free.

The Bible in
the vulgar
tongue.The ill use
made of it.

--- qui estis?
quando, & unde
venistis?
quid in meo a-
gitis non mei?
--- mea est
possessio, et me
possidet, et prior
possidet meo.....
Ego sum hæres

and the bribing of his keeper the
Lrd Seaton, and Lethington, he was
soon after set free.

About this time they obtained
with some difficulty the use of the
Bible in the vulgar tongue, not to
learn out of it the duty of obedience
to the supreme Magistrate, not to
study the sincere doctrine and sense
of the holy word; but to have the
same advantage with the hereticks of
old, to wrest the authority of sacred
writ out of the hands of the *Catho-
lick Church*, and to serve their pur-
poses at any time, rend the letter
from the meaning of the holy Spi-
rit. For th's they cited the pattern
of *primitive Christians*, whom they
never meant to imitate, and the
authority of some *Fathers*, who
countenanced that indulgence
to humble holy men; but in canva-
sing the question, I finde not them
calling upon *Tertullian*, who spake
his minde too freely, adjudging
them for Hereticks, who came
short of them in pertinacy and er-
rour, and excluded all that were so
from

from any benefit of the Bible in their oppositions unto the Church. The first good use they made of it was the garnishing their libells and rebellious Pamphlets; and the first fruits of the new amity between England and them, was the liberty of getting thence in great numbers, the most angry Treatises penned in favour of King Henries fury against the Church.

Q. Mary.

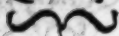
Apostolorum...
Vos certe exha-
redaverunt
semper & as
dicaverunt ut
extraneos ut
inimicos. De
Prælat. 37.

The contract of Marriage was made solemnly in the Abbey of Hal-
lisd-houfe, to the confirmation of which, howsoever the Governour was prevail'd with to have Christs sacred body broken between him and Mr. Sadler the Ambassadour from England; yet the Queen and Cardinal and what they call the faction of France, which was the principal nobility, are confessed to have no consent in it, upon which the Commissioners were afterward questioned for their proceedings, but being maintained by the great popularick Patriot, the pretended Parliament, it mattered not what the Holy

The contract of Marriage between Prince Edward of England and Q. Mary celebrated,

The Commissioners questioned for it.

Q. Mary.

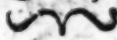


Holy spiritual father, or natural mother had to lay against them, the young *Queen* must be disposed of as they thought fittest, and the great Seals of both Kingdomes, for a second ratification, interchanged.

The Abbot of Paisly and Mr. D. Painter come from France with advice to the Governour.

But soon after came out of *France* *J. Hamilton*, the *Abbot of Paisly*, and *Mr. David Painter* afterward Bishop of *Ross*, men formerly cried up by the *Reformers* for their learning, life, religion; and expected by them to become pillars of the new Temple they were building; but their private instructions directed them to the *Court*, with new advice to the *Governour*, to consider whether his petty Counsellors were carrying him; what the consequences might be of the alterations in religion; what commodity in continuing the ancient League with *France*; and what hazzard of his own rightful succession to the crown under the displeasure of the *Pope*, who legitimated his birth by favouring the marriage of his mother after the divorcement of his father from

Q. Mary.



from Elizabeth Hume then alive, although he might have had security, as to the last, from the Reformers, who acknowledged afterward they would with their whole force have fortified him in the place that God had given unto him, and would never have called in Question things done in time of darkness. So it seems they can digest the Popes dispensations when they serve their turn, The Abbots counsel being observed to make impression in the Governor, some of the Courtiers took courage to confront his zealous party, and one let flye a desperate speech. That neither He nor his friends could ever be at quietness, till a dozen of those Knaves, that abus'd his Grace were hanged. Some of them about him that had deserved it, disliked the liberty taken to speak so much truth, and secretly withdrew themselves. Friar Guilliame being inhibited his licentious preaching, went for Engand, others had their dismission, and the Lord Governour

The Courtiers
constant the
Reformers.

Fr. Guilliame
forbid to preach
He and others
Banisht.

and

Q. Mary.



The Governor
lesse resolved
than formerly.

Prepares for
war with Eng-
land.

An opportunitie
to break the
League.

& Lords better affected unto the Q. This was call'd renouncing the profession of Christ Jesus holy Gospell, as if the Christian Creed were then confined to the Cabinet, as since to the Consistory. But this impetuous calumnie forc'd not through his resolution, nor did his rash oath, lately taken to the English Ambassadour oblige him to withstand the counsell of breaking the imperfect League, the onely difficulty was how to raise mony for preparations requisite to a defensive warre, which they must now expect from King Henry of England, whose will in woiing, though for his Sonne, must not be checked without revenge. Toward this the Clergy, upon the motion of the Cardinal, who made it a case of conscience in the vindication of Religion, raised great contribution,, and an opportunity of breaking the league offer'd it self, when the hostages for the observance of conditions were to be delivered, the denial of whom was seconded with the stay in Scotland of some

some noble personages late prisoners in *England*, who had their liberty but on parole or bail, none returning to custody but the *Earl of Cassils*, who stood more upon his honor, & word passed unto *King Henry*, then his duty to serve his *Queen* and Country, for which singular instance of adhering unto his promise, and for the hopes *King Henry* had that being gratified with his liberty, he might gain him to some future service, he commended his fidelity, rewarded him and sent him home; but being deceived in the rest, and by the Governour in the contract, he seiz'd upon all the *Scottish* Ships with'n his ports, and proclaim'd a warre, yet made no haste to it that Summer, but us'd th' prudence and industry of his Ambassadour before he recall'd him, and afterward of the party he had in *Scotland*, to regain the Governours faith in the performance of his word. In the mean time comes from *France* the young *Earl of Lenex*, who setting aside the disadvantage the Governour had

Q. Mary.

Earl of Cassils

kept parole.

The Scotch ships seiz'd on in England.

A war proclaimed.

Earl of Lenex comes from France.

Q. Mary. had by the Popes cherishing the divorce, was reputed to have a near relation unto the Crown, and so far

His pretences against the Governour. said to be justified in his pretences by the deceased King, as that he had intended to declare him successor in default of heirs. Much contrivance is charged on the *Queen Dowager* and the *Cardinal* in and after the *Earls* coming over, somewhat whereof may be not improbable, to keep the Governour more firm to them, to the title of whose estate, as well as honour, the *Earl* was rival, and ready to step into all, if the importunity of that party he first headed had recovered him from the Court, which prevailing not, the *Earl* thereby frustrate of his hopes, and the amorous addresses he made to the *Queen Dowager* not so entertained as to correspond with his ambition of a Royal marriage, he takes livery and seisin of what was left him, the forlorn party of *Reformers*, joyning his with their counsells and discontents. His interest added somewhat to the number

His address to the Q. Dowager.

His heading with the Reformers.

bel

Q Mary.



ber they got together out of anger against the *Cardinal*, and now revenge against the *Governour*, whom they took to be a creature of their own making, and thought he would have continued to acknowledge their sovereignty while he did wear the badge of honour they bestowed upon him. Those who on other reasons, were of a faction for *England* came in to them. Having model'd their Army, they send a challenge to the *Cardinal* at *Edenburgh*, undertaking to give him, and whatsoever forces would come out against them, battail between that and *Leish*. This the *Cardinal* seemed not to decline, yet prudently judging the medley of those bravadoes could not be kept long together, and that he might have a greater necessity ere long to use a better Army against the *English* than he had yet in readiness; put the appointment off from day to day, whereupon the more impatient party deserted them, and some other by good conference received good satisfaction.

They challenge
the *Cardinal*.

Q. Mary.

The Earl leaves
them and re-
signs himself.

Yet withdraws
again and gar-
risons.

The English
invade Scot-
land.

tisfaction; to that their General the young Earl became jealous of the remainder, and thought it better policy to resign himself, and pass over voluntarily, than to stay till he were fetched by his enemies, or delivered up by his despairing friends. Thus perswaded, he goes to *Edenburgh*, where he was entertained with a little more curtesie in the City than he would have been in the field; yet he liked not the complement so well as to trust to it, but by the advice of some friends, withdrew in the night to *Glasgow*, and from thence having parison'd the *Bishops Palace*, to *Dunbarton*. Some offers were made of an accommodation between the *Governour* and the *Earl*, but the jealousies on both sides were such as could not be concentrated in a point of mutual satisfaction, and so multiplied into counter designs and perturbations of publick peace. This civil discord hastened *King Henries* preparations, who in the beginning of *May 1544*, poured forces into *Scotland* by sea and

and land, which troubled many the great ones there little, as Sr. George Douglass, who being taken out of prison upon their approach, said in meriment; I thank King Henry and my gentle Masters of England. And indeed he had so many fellow servants devoted to the English, that the Governour and Cardinal could not raise a sufficient power of loyal subjects to make resistance. So the Army, having sacked and burn'd Edenhurgh, wrought their pleasure at Leith and other places adjacent, returned home.

Q. Mary
having a party
there.

After this, the Earl of Lenox sends an expresse into France with as advantageous pretences as he could contrive, for his proceedings in Scotland; but King Francis, who advised his going thither to some better purpose than upon a private quarrell he had against the Protector to raise a power against the Crown, would vouchsafe his Messenger no hearing, nor his Letters reading, but set such a guard upon him as made him doubt whether he

Earl Lenox
sends his Apology into France
to no purpose.

Q. Mary.

had the liberty of his person, at least
 fear to hazard it by giving intelligence
 to his Lord about the counsels
 of that Court. This strained the *Earl*
 in the necessity he was reduced to of
 seeking some protection for himself:
 In the midst of which distraction
 the *Governour*, after few dayes
 siege, took the *Castle of Glasgow*, and
 left no secure sanctuary for the
Earl but *England*, which he soon
 resolved on having promises of his
 welcome, yet could not take his
 leave without attempting some re-
 venge upon a Territory belonging
 to the *Hamiltons*, wherein he gra-
 tified his passion more than justifi-
 ed his prudence, or satisfied his
 friends, who were so sensible of the
 losse sustained by it, that he could
 not prevail with them to engage a-
 gain; yet having an affected fond-
 nesse to keep up the reputation of a
 party against the malignity of for-
 tune, they importuned the *Earls* re-
 tirement to *Dunbarton Castle*: but
 his own courage being conquered,
 he thought no place inexpugnable,
 and

Castle of Glas-
gow taken by
the Governour,

Earl Lenox
makes a rash
attempt upon
the Hamiltons

and so weather-beaten at land he put himself upon the mercy of the sea and King *Henries* kindness, who furnished a pillow for his disquiet and dejected thoughts, the breast of *Lady Margaret Douglass* his fair Niece, whom he propounded acceptably unto him for a Wife. The headlesse company he left behinde him fearing more the extremity of rigour from the *Hamiltons*, which by their rashness they had merited, than knowing how to protect themselves, like desperate persons stood prepared to do mischief, though with no hopes to survive it. Upon consideration of whose perverseness, or compassion unto their persons, the *Queen Mother* rescued them from their enemies and themselves, taking them under her particular command and care; and so preserved their lives against their hopes, if not their wills, but could not secure their goods, which by their incensed enemies were seized on and set to sale.

Q. Mary.

Flies into England, where he marries K. H. Niece.

Q. Mother protects the party he leaves behinde.

Several incursions were made af-

terward

Q. Mary.

*The Scotch
Nobility weary
of their English
friends.*

*De Lorge
brings over
French forces.*

*They with the
Scots march to
the borders and
return with
booty.*


terward by the *English*, with such
successes that at last the Nobility
(some of whom were not so sensible
of the publick dishonour and detri-
ment done to their Countrey, as of
the damage themselves suffered in
their private possessions, which could
not well be secured in a common
devastation) applied themselves
more obsequiously to the Gover-
nour, uniting their strength, and
compromising their counsels, which
helped them to a little victory, and
that after their chastisement invited
some auxiliaries from *France*, com-
manded by *Monsieur Montgomery
de Lorge*, who had instructions to
enquire after the disorders unneces-
sarily caused by the *Earl of Lenox*
and his party, and to rebuke them
as well as cherish others who had
shewed more conscience in conti-
nuing loyal, than curiosity in scar-
ching reasons and opportunity how
or why they might not be so. The
countenance of these *French* forces
much hastened the Scotch levies,
so that in a short time was raised an
Army

S. Mary.

Army of 15000. men, with which they marched to the borders of *England*, where in the Spoil of the Countrey they quitted some old scores, and might have made a farther inroad, if not divided in their counsels; but they returned home with the reputation and booty they had gotten, as soon after did *De Lorge* into *France*. The late success against the public enemy, upon whose preparation or approach *Scotland* was never free from intestine tumults and disorders, gave the *Governour* and *Cardinal* opportunity for a progresse and visitation through the Countrey, to compose the ruptures in the Ecclesiastick and Civil body; to encourage the hearts of such as were any way inclinable to peace and duty, and to castigate persons whom they found refractory against the law and establishment of the Kingdom: wherein though some of their proceedings may be censur'd for too much rigour, yet somewhat must be indulged to humane infirmity, that not

The Governour and Cardinal make a progress so set all in order.

A moderate sense of their proceedings.

O. Mary.


alwaies in Rulers, whether temporal or spiritual, is guided by the sweet influence of Christian charity, the perfection whereof is not onely to pardon, but to do good for evil, at least in judicature not to be overballanced by the lease of any personall affronts, so as to recompence them with revenge, and make the sword of justice to execute more by the authority of their passion than the Law. Beside, whatsoever were the abuses crept into Religion, when they finde improper persons and uncommission'd for that purpose, not onely lopping off the superfluous boughs, but laying the Axe unto the root of all, with design to plant nothing of the word of God that they pretend to, but wilde fancies of their own, and not onely to argue out works, but fight up their Faith, and claim by their doctrine a propriety in all possessions, whose owners submit not to it; what prevention is used, especially by persons in present government, may in charity be hoped to ensue as well

well from a godly zeal to maintain the better part, as a barbarous cruelty and perverseness to keep up the worse, which being all the apology I intend for them, passing my word and promise, that howsoever prejudiced I will relate no circumstance partially, much lesse falsely, to the disadvantage of the Reformers, I will briefly instance the proceedings against such persons as occur most notorious in their story.

Q. Mary.



Somewhat before this time, in the year 1540. one *Sr. John Borthwick*, commonly called *Captain Borthwick*, was in the Cloisters of *S. Andrews* before a multitude of the principal *Clergy* and *Nobility* process'd and condemned though absent and out of reach. The articles are publish'd, but because too succinctly, and it may be not indifferently, or impartially, by his accusers and Judges; I conceive it no injury to him; to lay down, for his sense and the substance of that he scattered before, what I collect from

Sr. Jo. Borthwick process'd and condemned when absent.

Q. *Mary.*

He is unjust as
to the Pope, and
uncharitable to
the best of that
Religion.

from the answers himself framed af-
terward, and commended to his
friends.

The first Article was, *His level-
ling the Pope of Rome with any other
Bishop or Prelate whatsoever.* Where,
as he might have enlarged his Chri-
stian moderation to the allowance of
some precedence and privileges
granted him by the submission and
Canons of unsuspected Councils, and
given him, for S. Peters sake a Pa-
triarohate at least: so much more
might he have abstained from com-
paring the whole communion of
that Religion to common Thieves and
Robbers, having the Pope for their
Captain; and because they called
him *Holy Father* (a Title from Anti-
quity rendred to the dignity not
only of that, but other Sees) affixing
to the persons of all successively in-
vested with it the guilt of *Treason*,
Murder, *Rapine* and all kind of such
evils.

A branch of the third Article
(for I omit all wherein he is to be
commended for asserting the truth,
or

or not condemned for speaking modestly and prudently his own opinions) that I say, was concerning the lawfulness for all Bishops to be compelled and joyned in Matrimony. In answer to which, his business was not onely to exclaim against the practice of the *Romane Church* for prohibiting their Cletgy marriage, who cannot have the confidence to deny that a greater enlargement was left to them by *S. Paul* whose doctrine he chiefly ureth; and by the *Canons* of the *Christian Church* a long time after, which themselves have not expunged in their editions; but rather ingeniously to clear this point and scruple. Whether *Saint Paul* having said; That all things which are lawfull, are not convenient; whensoever the *Governours* of a *Church* finde inconvenient what they know lawfull they may not innocently lay a restraint upon that liberty, since they force no man unto the function, but simply make it a condition obliging any man that will enter in, who upon conscience of his infirmity, hath room enough

Q. Mary.

His answer for
Bishops marriage
not very
apposet.

1 Cor. 6 12.

A question put
in behalf of the
Romane Church.

Q. Mary.

*The Reformed
Churches re-
strain from
marriage.*

1 Cor. 7. 7.

*S. Paul misin-
terpreted.*

enough to bestow himself otherwise in the world. And those who since please for Sir Johns, are to frame some distinction between that general Canon of the *Romane Church*, and those particular Statutes or laws in divers or all the *Reformed*, which oblige, beside individuals, several *Colleges* and *Corporations* of people to an unmarried life, who make a forfeiture of their preferments and profits, whensoever they enter into that state. Secondly, Sir John citing the doctrine of *S. Paul*, was to take notice of his advice to all men, *to be as he was*, which argued a possibility they might be so; much more that out of all men a selected number might be called to serve God at his *Holy Altar*, with pure hands and hearts, and after to make up the *Lambs* special train which *St. John* tells him were *virgins not defiled with women, redeemed from among men, being the first fruits unto God, and to the Lamb*. As to that *St. John* pretended, That *S. Paul* where he described

scribed the perfect image of a good *Q. Mary.*
 Bishop, did reckon and account
 marriage amongst the other good gifts
 which he required to be in them &
 yea, that he numbred Matrimony a-
 mong the principal virtues pertain-
 ing unto a Bishop, it is very ridicu-
 lous, the most thereby imported be-
 ing a toleration to such as cannot
 lye alone, or will not trust a Steward
 with their accounts, and unworthy
 a reply. In his answer to the fourth,
Calling the Pope Antichrist, among: Sir John im-
 them which made him *Pro-Christ* petuous against
 by succession and *Vicar* general of the Pope.
 the Church, whatsoever in the eyes
 of some men, it had of truth, unde-
 serving the imputation of Schism;
 it had little of prudence, nor could
 it produce lesse than a condemnati-
 on by those Judges, whose Religion
 and interest was to keep up the Tra-
 dition of their Fathers.

In the fifth, preferring his par- *A separation*
 ticular faith before that of the *from all Chur-*
 whole National Clergy, yet rend- *ches.*
 ring no account of it but in the de-
 structive part of what he disliked:

Q. Mary.



nor declaring of what other communion he was, *primitive or modern*, but rather that he mean'd to be of none by his *crying down material Temples and Chapels* (where in the *Papists* putting an Image or Crucifix will not excuse him) the favours of too much insolence and self-conceit, sending every man to a separate subsistence by himself, for which God in his holy Scripture gives no authority unto any: beside that, it dissenteth from the Article which the Apostles put in their Creed.

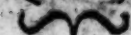
In some cases
spiritual men
may have tem-
poral jurisdic-
tion.

To the sixth Article about the *Temporal Jurisdiction of the Clergy*, he might have so far condescended as to permit it where their spiritual function was not interrupted by it; or if it were, where the King supreme in spiritual and temporal, dispensed with it, their office being supplied by others: as likewise where the cases of conscience were so involved with the points of propriety, interest and profit, that any difficulty arising required the resolution

lution rather of a Priest than Lawyer, such as which are to be found in *Dens. 17*. The places he cites against it implies onely a singular humility, without ambition or vain-glory, to be enjoyn'd them, and may as well be used against the composing any differences, the greatest act of Christian Charity, as judging Controversies and Suits in law.

Q. Mary.


In the seventh, about *The Kings* A limitation in sequestering the revenues of the sequestering Church, whatsoever may be the Roy Church revenues. all power in reserved cases, to assume, or transfer the whole from one name to another, as from Priests to Ministers (if the name must be so reformed) from Convents to Colledges; yet to rend in pieces the wills and testaments of the dead, and to take their Legacies from a *lazy Clergy*, to throw them upon a *luxurious Laity*, hath not hitherto been so approved by God in a blessing upon the persons or posterity of them that gaped for this holy morsel, but that many instances

Q *Mary.*

*An unchristian
comparison.*

*The Church
hath power to
make Canons*

*The reasons
why.*

we have been made of prodigious ends, taking away the possessors, ruining their families, with an insensible losse of such lands and inheritances as more justifiably descended on them. What comparison Sr. *John* makes between the *Priests of Baal*, or *Jezabel*, and those of *Rome*, sparkles out from the fervency of his zeal, which too much transports him when he pretends to the same commission with *Daniel* and *Elias*.

Upon the ninth, about the power of the Church in making Canons, he aies too much restraint or rather indeed nulls it in pretending it onely declarative of what was made by God for the Nation of the Jews, or what was published by Christ to his Apostles sent among them and the Gentiles, whereas the abolishing most part of the former, left room for a new Law to be inserted in its place; nor when Christianity had entred onely into private houses, was it proper to have so many orders issued out, as when it should after spread it self openly throughout



out the world. The authentick limitation which he fancieth out of 23. *John*, may give a greater liberty than the *Church of Rome* hath yet taken; for granting him what he may expect, but calls not for, that the seventh verse bringeth all intended within the compass of the *Morall Law*; yet that, as to the practice both in the first and second *Table*, brancheth it self into several parts of the positive, as well sacred as judicial then proper for that Nation, which since being abolished by *Christ*, some Evangelical constitutions were to succeed, whereof all the Texts in the Gospel against *Traditions* do not deprive the Church. The conditions he annexeth to the *Levites* privilege, *Malachy* 2. reach not unto the Christian Priests, unless he can demonstrate them as compleatly furnished out of the 4. *Evangelists*, which rather represent (and that but very briefly, even when they are drawn into an harmony) the state and discipline of the Church at that time,

Q. Mary.

time, than make provisional Can-
 nons in all cases, for all Christian
 Congregations in succeeding ages.
 As to what power the Prophets had
 universally which he saith, is so ver-
 ry lively described, Ezek. 33. that
 they should hear the word out of Gods
 own mouth and declare it unto the
 people. When he can prevail with
 God to speak *viva voce*, as lively
 to Christian Priests, or but whis-
 per to them in dreams, or shew
 them Hieroglyphicks of his pleasure
 in frequent visions; it may be the
 Church of Rome will lay down her
 necessity of calling Councils, and
 suspend the execution of her Can-
 nons. The summe of what passed
 between Christ and his Apostles, as
 to matter of faith, he might believe
 to be comprehended in the history
 of the New Testament, whereupon
 no question the Apostles did more
 dilate in their disputation than is
 preserved for our reading, and the
 like was done by their successors
 in the institution of the Church. But
 as to matters of practice, consider-
 ing

ing how many years Christ converted with them, Sir John could not but conceive many particulars un-register'd, or fallen short of his Age; nor had they been, if preserved, applicable to all times, according to the variety of which, and other circumstances the Decretalls multiplied, and so will Ecclesiasticall Canons increase in number, or be alterable for necessity or decency unto the end.

Q. Mary.

What presseth most in the tenth Article, Sir John declineth, and therefore no wrong is done him, if he be thought imprudently to have said, &c. *That Religion* (that is to say, so much of it as Henry 8. turn'd off) *was to be abolished and destroyed as then in England*, where (whatsoever good reformation hath since been made) a great deal of Murder, Rapine and Injustice was acted, and countenanc'd, by what King, and to what purpose the world knowes: And the Cardinal with his Clergy had good reason, beside private interest, to prevent so passionate and

The Reformation in England
no good pattern
for Scotland.

May.

*Monks in the
primitive
Church.*

*And reverence
given to Re-
licks.*

sacrilegious a change in Scotland. Some moderation Sir John shews in permitting S. Augustines Monks to stand, for not whom alone, but others of ancient institution as much may be pleaded, if S. Basils Rule and the historical passages of S. Hierom and other holy Fathers be duly read, whose Convents were made no brothel houses nor swine-sties, nor was their worship such, as to devote them unto the devill, and yet much reverence they gave unto the Reliques of Christian Martyrs. They that afterward made counterfeits, for gain of profelytes or money, may the better sort dispute the point of pia fraud with his Knighthip, and the worse with his hypocriticall corrupted Sectaries, who pretend to as great miracles, in having Gods Spirit at their call, and the power of all his Ancient Prophets in their Night-caps. The habits of Monks (which he excepts against) were in the purest times impos'd upon them, and fitter it may be were they for a Cloyster, than those
by

by which the tribe of precisians will since be distinguished in the Church. Yet am I not so angry with Sr. John Borthwick for his separate singularity in opinion as to justify the sentence pass'd upon him to be executed in effigie, while absent and in person, when he could be charched, my portion being not with them that condemn Hereticks to fire and faggot; but if he did (as commonly such unquiet spirits do) under the pretence of conversion, instigate the people against the government of that Kingdome, because not of his Religion, I referre him to the Law, and should no otherwise have wisht his pardon than upon a serious acknowledgement of his fault.

What follows in Fox's AEs, of a conference between the Bishop of Dunkelden and Dean Thomas, a Canon of St. Colmes Inch, I cannot judge of finding little or nothing about it in their own Historians; nor can I credit one particular of the Bishops stout saying, I thank God Ie'den.

Q. Mary.

My opinion of the sentence against Sr. J h Borthwick.

Q. Mary.


*The Priests at
 Dundee.*

*Dean Thomas
 and six Friars.*

God I never knew what the Old and New Testament was, howsoever rise the Proverb which he pretends to be so common in Scotland, *Ye are like the Bishop of Dunkelden, that knew neither New nor Old Law* no more than the like in *Buchanan*, That upon a strict enquiry at *Dundee* after the Readers of the New Testament most of the Priests, who sure were licensed, profest so much ignorance of the Book, as they contentiously averr'd it to be written by *Martin Luther*, thereupon rejected it and required the Old. And somewhat to be suspected is that which comes after: That the *Dean* with six other *Friars* and a Gentleman were burn'd principally upon these articles, of the *Deans* preaching every Sunday on the *Epistles and Gospels*, and their eating of flesh in *Lent*, for which more moderate penance to my knowledge is inflicted in other Catholick Countreyes at this day, and that ancient Canon is not wantonly abused upon reasonable causes dispensations,

sations, without any great difficulty are obtained. And therefore another story of like nature, countenanced by Buchanan, and most passionately laid forth by Knox, of four hanged in St. Johnstons for eating one poor Goose on a Friday (which could not afford each of them a leg and a wing) hath little of my belief, and indeed the lesse because I find them conceal what Fox, out of no meaning I ghesse, to deal more impartially, inserteth, *Their hanging up the Image of St. Francis, nailing Rams horns to his head, and a Cows rump to his tail: and some of them interrupting Friar Spense in his Sermon, maintaining the established doctrine of those times, the necessity of prayer to Saints, whereupon followed such a tumult of the people, as hazarded his life, which murder would have been more unjustifiable before God and man, than the hanging up four or four hundred of them for attempting that on the person of one, which might and did draw after it the de-*

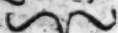
Q. Mary.



4. Hanged in St Johns town.

The Reformers abuse the Image of St. Francis and raise tumults.

Q. Mary.



An impartial
censure of the
Reformed
Martyrs.

struction of many, not in halters upon a legal sentence, but by the sword rebelliously imployed, as well against their *Prince* as their fellow subjects, which will appear too evidently in the sequel of this story.

I shall not follow every *little Martyr* to the stake, yet not any of them is there but I should heartily commiserate, if I were as well persuaded, as some Historians seem to be, that he suffered clearly for the tenderness of his conscience, or by the merciless cruelty of his malicious Judges. But when I discover in most their preaching, praying, discoursing, designing, counselling, such a spirit of virulency against their *Romane* Adversaries, which must be censur'd incompatible with that Christian charity which the best patterns, the most exemplary sufferers in the *primitive* times declared, principally at their death; when very few of them can be so justified in their strictness of Religion, as they are most evidently

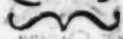
TO

to be condemned for sedition; *Q. Mary.*
 whatsoever indirect proceedings
 may be observed in their tryalls;
 whatsoever accumulative articles
 were by mistake or wilfull injury,
 cast upon them; I cannot so com-
 mend them for their vertues, as to
 flatter posterity by the example in-
 to their errours. Therefore pass-
 ing by a multitude of petty *Saints*,
 whom *Knox* and *Buchanan* cano *Knox and Bu-*
 nize as they go, some of whom *chanan a bloody*
 may be feared to deserve no other *couple.*
 red letters in the *Calender* than
 themselves, whose names are deep-
 ly dyed in the bloud, which is not
 little, shed upon the rebellious
 practices they prescribed: I will
 discuss onely the passages about one
 more signal than the rest, out of
 whose ashes the *Scottish Reformation* *The Scotch Re-*
 was raked, and beside the murder *formation ra-*
 of the *Cardinal*, a consequent re- *ked out of Mr.*
 bellion advanced chiefly upon the *George Wis-*
 reputation of his name, though I *heart's ashes.*
 will not alledge it as apparently
 founded in his doctrine. The man
 I mean is Mr. *George Wisheart* of

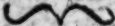
Q. Mary Bennets Colledge in Cambridge where
 He is famed to have lived a very studious and religious life, yet not without some such singular eccentric motions from the custome of other honest men in his time, as gave some part of his piety the character of *Melancholy*, and the impress of *cruelty* to some, *severity* in his discipline. An instance of the former in his *wearing and sleeping in Canvas*, which his sheets and shirts, freez-mantle and other habits weekly, or monthly, or quarterly, as his fancy serv'd he bestow'd upon the poor. His having a *tub of water* nightly by his bedside, wherein he by moon-shine bath'd himself, to allay some heat that troubled him in his rest. And by the latter he so exasperated the young spirits of his pupils, that the desperate part of them conspired his murder to obtain their deliverance; his apprehension whereof might be the reason that brought him back into his Country with the *Scottish traitors* that came from *England*,

His course of life at Cambridge.

His return to Scotland.


gland, who when they had him at *Q. Mary.*
 home magnified him for a prophet, 
 and sent him up & down under colour of Religion to draw the people *where he passed for a Prophet.*
 to their party. What Town soever
 rejected him he denounced against
 it fire and sword by the spirit, which
 judgement they prepared as Gods
 instruments to fulfill. He began
 at *Montrosse*, and thence passed to *Inhibited to*
Dundee, where an inhibition was *preach.*
 given him in the *Queen and Gover-*
nours name, and they that brought
 it were told by him that they chased
 from them the messenger of God.
 The *Lord Marshall* and other No- *Divers Noble-*
 ble men, whose part he acted, would *men encourage*
 have maintained him in the place, or *him.*
 have taken him along with them,
 but some other spirit directed him
 to the *Westland*, where the *Bishop*
 of *Glasgow* was said to raise a great
 party to dispute with *Mr. George's*
 disciples for the Church, which the
Earl of Glencarne and divers Gen-
 tlemen of *Kyle* would have made
 good for him, but that he thought
 it as good mustering his men at the
Market-

Q. Mary.


 The Gentry
 flock to him.

 He envies and
 threatens
 where they do
 not.

Market-Crosse, as he did other-
 while about a Mole-hill, or some
 other little piece of rising ground
 in the fields. This itinerant Do-
 ctor thus travelled from place to
 place, and wheresoever he lodged
 thither the devoted Gentry of that
 quarter address'd themselves; with
 their armed Vassals and Tenants
 to receive Orders rather for the ma-
 naging the great design, than in-
 structions for the amendment of
 their lives. If any were so addi-
 cted to their old Religion or allea-
 geance, or so disposed to their qui-
 et, that they made no appearance
 worthy Mr. Georges preaching or
 presence, he would run from his
 Text into an invective for an hour
 or two, still brandishing his threats
 of fire and sword, as at Haddington,
 because he could not take from his
 pulpit an account of an hundred au-
 ditors in the Church; after which
 vehemency so dejected in spirit, ha-
 ving it may be, some other intima-
 tions of his being at the end of his
 prophetick race, that the last part
 of

of his speech was like a testament *Q. Mary.*
 at departure, and his *good-night* a 
 taking leave for ever of his acquaintance: which howsoever he meant
 it proved proper enough, being seized on before morning at *Ormeiston*, *He is seiz'd on*
 by order from the *Gouverneur* with *by Earl*
 the *Cardinals* advice, as a person *Bothwel.*
 dangerous, for his sowing the tares
 of sedition among the seed of his
 new Evangel. The *Earl Bothwel*
 with a guard of Horse was imploy-
 ed in surprising him, or else he had
 not been taken, nor was he with-
 out some resistance and articling
 with the *Earl*, having some *armed*
Profelytes in the house, who ob-
 serve no orders, obey no commands
 but when they cannot help it, who
 would not have surrendred him, but
 that they saw themselves over-po-
 wer'd. What promise (if any) the
Earl Bothwell had passed for his
 protection, was not judged so ob-
 ligatory, as his allegiance to de-
 liver him up to justice, which he
 did after some better satisfaction,
 than what *Knox* most ambiguously
 and

Q. Mary.


And imprisoned in the Castle of St. Andrews.

He is brought to his Tryall.

He makes an Apologetical Oration.

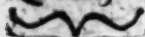
and maliciously instanceth, the Cardinals gold, or the Queens undertaking to favour him in all lawfull suits to women: *Edenburgh* was not thought so fit a place for his imprisonment as the *Castle of St. Andrews*, whither he was shortly sent, and soon after brought unto his tryall, although the bold opportunity of one *David Hamilton*, the speaker for him and his partisans, by a mixture of advice, intreaty, terrour, had wrought the Governour into some uncertainty of allowing the proceedings. About the end of *February 1546.* the Judges Ecclesiastical and Civill sitting in the *Abbey Church*, *Mr. Wisheart* was sent for to answer divers articles alledg'd against him, who going into a Pulpit, according to the custome of that place (after one *Faiber Lawder* a Priest, who was to manage the accusation, had read the articles against him) began an Oration, making entrance and advancing what he could into the mindes of his Auditors, under the glo-

glorious canopy of the Word of God, which onely, and that purely and sincerely he pretended to have taught, and nothing in the mother-tongue beside the ten Commandements, the twelve Articles of the Faith, and Prayer of the Lord, and at *Dundee* the Epistle of St. *Paul* to the *Romans*, where I do not find he insisted long upon the 13. Chap. at least in the sense the holy Apostle intended it, though I censure him not to have deserved the unhandsome titles put upon him by *Lawder* at the beginning of every Article; *Thou false Heretick, Runnagate, Traitor and Thief, &c.* which is not a form prescribed against any person brought before that justice, added little force to the sequell of his accusation, part of which as to the substance, he might Christianly and honourably have acknowledged, I mean that where in the latter Tenents of the *Roman Church* superinduced to that purity her great *Apostles* planted in her, carry more weight in the ear, than the

Q. Mary.


With what moderation he might have demeaned himself.

Q. Mary.



the genuine stalk is able to support. But where the accusation was justly laid in behalf of the Government under which he lived, or the Authority of the Church delivered to her by Christ and his Apostles and their incorrupted Successors, I must elevate Mr. Georges answers, and leave the rest to the restriction or relaxation of mensci vate opinions in the world.

He cannot pretend to the same liberty with the Apostles.

To the first, which chargeth him with preaching at Dundee, after the Governour had commanded him to desist, and again after the Bishop of Brechen had excommunicated for contumacy of that kinde; he in vain claims the liberty taken and given, but not in that latitude by the Apostle in the Acts, *We shall rather obey God than men*, which qualifies not every man with a mission that pretends to it of his own head; nor with a remission of his passive obedience to higher powers; else every bold Heretick, rightly so called, may assume as much. Nor can he wrest that of the Propheet Malachy,

Chap. 5. 29.

Chap. 2. 2.

chy, I shall curse your blessings, and *Q Mary.*
 blesse your cursings, saith the Lord,
 against the utter Excommunication
 in the Christian Church, which
 duly regulated, the *Romanes* may
 challenge and justifie to be valid
 in fit cases.

Nor as to the ninth Article will
 St. *John* and St. *Peter* countenance
 him in laying hands of Ordination *Nor to self Or-*
 upon himself, when the one saith, *dination.*
He hath made us Kings & Priests, & *Rev. 1: 6.*
 the other, *He hath made us a Kingly* *1 Pet. 2. 9.*
Priesthood, any more than they will
 another man in setting the Diadem
 on his head which he thinks fitter
 for it than the *Kings*; or taking that
 Scepter into his hand, which he
 supposeth an infirm Potentate can-
 not hold.

For the eleventh Article, about *The abstinence*
 the lawfulness of eating flesh on Fry- *and feasts of*
 day as well as Sunday. As to the *the Church to*
 purity of dayes (which bears pro- *be observed.*
 portion to the Passion and Resur-
 rection) or indifferency of meats,
 abstracting from all Superiours
 rational commands, and in pious
 pro-

Q. Mary?


people an humble commemoration of Christs suffering, by their suffering somewhat weekly at that time, St. Paul may justify him in his answer (though they were other dayes he meant) but yet, by his favour, not in reversing the Statutes or Canons composed in piety and prudence, which encounter no principles of Religion, nor deny fit supplies to the necessity of nature, or moderate desires of a regular appetite in due season.

His extreame insolence in renouncing obedience to General Councils, and professing his neglect to read their Canons.

But that which betrayed his ignorance extremely, or an insolent arrogance of singular extraordinary indowments from God for the interpretation of his Word; or where that in practicals and circumstantialis is silent, for the intelligence of his pleasure; was his answer to the 15. Article which charged him with denying to obey Provincial or General Councils, whereof he owned no knowledge, as if the History of Gods Church in the purest times of Christianity had not been worth his search, nor the exemplary

Q Mary.

plary endeavours of the ancient Doctors and Fathers, who confounded heathen and hereticks by their writings; with joyn'd hands rais'd an edifice of Religion, according to the most exact model they, at so near a distance traditionally received from Christ and his Apostles; deserv'd his review, nor what they sealed with their blood, so much of his reverence as to consider, wether so many did, and himself but one could not, erre, especially when the very Bible, to which he appealed for the authority of his doctrine, had been for its own integrity and incorruption of words and points, and consequently of sense (whether their glosses and commentaries be admitted or no) and could be commended to him by no more powerful testimony than their Canons, neglected and scorned by him, for the introduction of what *Knox* & he, a pretty pair to be paralleled with *representative Christianity* in the majestick Sessions of *Emperours* and *Bishops*.

F

had

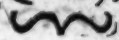
Q Mary.

*What reason his
Judges might
have to condemn
him.*

*That they are to be
blamed for the
pomp.*

*And he for po-
pularity and
want of charity
at his execution.*

had for seditious ends concluded in a corner. Whether his singularity in these or any other exorbitant opinions, proceeded from passion or perswasion I shall not determine; nor can I clear his Judges in their sentence of condemnation unto death, unless his sedition were so manifest & dangerous (which it might be) that no security could be given for the publick peace, but by his removal. The manner of it as it lies in the vulgar story, was with more pomp and curiosity than became the gravity or charity very requisite in *Cardinals, Bishops,* or inferior Clergy; *Mr. Georges* behaviour near the time of his execution such, in many particulars, as became an humble, pious and courageous Christian, as appears by divers prayers and discourses; yet his popularity, and debasing Prelacy, had not quitted him the very day he was to suffer, when he beseeched the brethren and sisters, those *Episcœan Priests* of his making, to exhort their Prelates to the learning

Q. Mary,


ing of the Word of God, &c. To tell them, That if they would not convert themselves from their wicked error, there should hastily come upon them the wrath of God, which they should not eschew; very Prophetick, and positive, and prevalent no question, from such mechanick mouths. And though he forgave the Hangman, when about to do his office, yet he had not so much charity for the Cardinal, against whom this angry Martyr denounceth the sentence of a violent death, revealed to him, more likely by John Lesly, Melvin, and Carmichael (if it were not the overflowing of his own bloody heart concurring in the design) whose hands were to act it, than by any Oracle from heaven, where no such murders are forged, his last words being these, as his own Friend hath recorded them: *He who in such state from that high place feedeth his eyes with my torments, within few dayes shall be hanged out at the same window, to be seen with as much ignominy, as he now*

Q *Mary.* there leaneth in pride.



*His disciples
make great haste
to murder the
Cardinal.*

The credit of the new gospel had been crackt, if the prediction of this great prophet had not been hastily accomplished, which his principal disciples took presently into their care, whose stomachs were so full of indignation against the *Cardinal*, that their meat could not down before they had declared it at their tables, *That the blood of Mr. George should be revenged, or else it should cost life for life.* The most proper instruments for such a purpose must be men of metal, whose spirits being exasperated by a sympathy with their late deceased Friend, or a passive sense of some late injury apprehended from their great enemy, that lived against as many of their wishes as there accrued minutes unto his time, were predisposed to any desperate attempt. Three or four such were pitched upon to surprise *Babylon* (so they call'd the *Castle of the Cardinal of St. Andrews*) upon whom they speedily executed the work 'tis their own

They do it barbarously.

Q. Mary.

own language, that is, they wickedly murdered him in his Chamber. In which act *John Lesly* and *Peter Carmichael* being too hasty, they were rebuked by *James Melvin* the more sedate Reformer of the three, and told, *This work and judgement of God ought to be done with greater gravity.* He presents to him the point of the sword, saies, *Repent thee of thy former wicked life*, that is, stopping the godly brethren in their course, strikes him twice or thrice through with a stog sword, and so he fell. All honest Christians were astonished at so horrid and execrable an act, but the meek disciplinarians did not onely, saith *Buchanan*, approve it, but came to gratulate these authors of their publick liberty, others ventured life and fortunes with them for the future; *libertatis authores*, so it should seem the Cardinal had tied up their hands, till this stog sword cut the knot and set them at liberty to do mischief uncontrouled afterward. *John Knox* is so tickled with

Melvins grave speech in the act.

non solum factum probaverunt, sed et gratulatum ad libertatis publicæ auctores venerunt, quidam etiam vitam fortunæque cum illis conjunxerunt.

Q. Mary.



Knox professeth
himself merry at
it.

Prov. 14. 13.

1547.

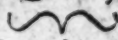
He goes to live
with the mur-
derers in the Ca-
stle.

His calling to the
Ministry.

* These blessed
authors of liberty
saith Buchanan,
while they conti-
nued in the Ca-
stle tanquam ar-
mis pacis licen-
tia, in supra
& adulteria a-
liq, hominum
vicio abundanti-
um vitia profusi,
jus & equum.

He might have
inserted & reli-

the business that he becomes very
witty, and because he would not
lose his jest, tells his Reader ex-
pressly, *he writes merrily about it* :
but by this time he knows (if he
chang'd not his mind) that *the end
of that mirth is heavinesse*, I believe.
That his heart and he might not
keep at distance, the *Easter* follow-
ing he goes to live with the murde-
rers in the *Castle*, and not long af-
ter from the cry of this blood takes
his call to the ministry, which was
the greatest vengeance that ever
God sent to that Kingdome. For
this first thriving plant of the disci-
pline being set by the sword and
cherished by * license and lust, the
soil prepared by the *Cardinals* blood,
grew up on a sudden to branch it o-
ver all Civill Magistrates and Laws,
and in short space over-topt *Royal*
Authority it self, some comforta-
ble assurance whereof he gave to
the brethren in his first Sermon
upon *Dan. 7. 24, &c.* And another
*King shall rise after them, and he
shall be unlike unto the first, and he
shall*

shall subdue three Kings, and shall *Q M ry.*
 speak words against the most High, 
 and think that he can change times *gionem (uz libi-*
 and laws; And they shall be given *dine metieban-*
 unto his hands until a time and times, *zur*
 and dividing of times. But the *Knox's first Ser-*
 judgement shall sit, and they shall *mon.*
 take away his dominion, to consume
 and to destroy it unto the end. So great
 a Scholar might easily prove that
 the Prophet Daniel spake this di-
 rectly of the Scots, which the Laird
 of Nydrick, a man fervent, so farre *The Laird of*
 I believe him, not when he addes, *Nydrick's advice*
 and upright in religion, so well un- *upon it.*
 derstood, that he told some body
 (you may ghesse whom he meant)
 We would counsel you and them to
 provide better defence than fire and
 sword, for it may be that else you may
 be disappointed: Men now have no o-
 ther eyes than they had then. A mul-
 titude of disciples by such good do-
 ctrine had Knox drawn to him at
 St. Andrews; The Bishops com- *The Bishops*
 plain to the Queen and Council, *complain.*
 they are willed to be quiet and pro-
 mis'd remedy ere long. The Re-

Q. Mary.

*The Reformers
angry.*

*The Castle of St.
Andrews taken
from them, they
in it sent for
France.*

*Knox's various
fortune in his
travails to and
fro.*

formers with all might and main endeavour to prevent the marriage of the young *Princesse* with the *Dolphin of France*, being yet too weak, they rail at the *Parliament* that made it, account it a matter of sale in the *Governour*, and prophesie she shall become a plague and punishment to Gods people. At length the rest of those uncleanly birds of *Babylon* (now truly call'd so) the *Castle of St. Andrews*, was thrown out, care being taken that *John Knox* should be cag'd and carried away with them for *France*. Here the Gospel was at a stand for some time, till *John* flutter'd homeward so near out of danger as he could; lighted first at *Barwick*, thence flew to *Newcastle*: There was no chirping yet for him in *Scotland*: He takes a new flight to *London*, where having muted as much mischief as he could upon the death of *King Edward the sixth*, he passeth to *Geneva*, staies there till he had a new call by the *Congregation* assembled at *Frankford*, where he

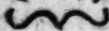
he found not all birds of his feather, *Q. Mary.*
yet sets up his tune to as high a note
of treason as he could, and in an
Admonition to England calling the *Emperour* little inferiour to *Nero*,
and the *Queen* more cruel than *Jehozabel*, being accused he gets away
in the dark, shrouds himself for a
while under the wings of *Geneva*,
thence to *Deep*, and thereafter to
Scotland, where in the interim had
been several alterations of State,
though little as yet in religion; *The*
Queen Dowager being in the year
1554. made *Regent* (much importu-
nity or rather a visible necessity
constraining the *Governour* to re-
sign) had the Crown put upon her
head, as seemly a sight saith *John*
Knox in the new Gospel language
as to put the saddle upon the back of
an unruly sow. At this change the
brethren creep in, first *Harlow* a
simple and weak man, then *Willock*
under the cover of some Commis-
sions from the *Dutchesse of Embden*,
and at last to beat down the idol
Masse, comes *John Knox* with his
ham-

*In his admoni-
into to England,
he abuseh the
Emperour,
Queen and Q.
Dowager.*

*Who is made
Regent.*

*The Reformers
creep again into
Scotland.*

Q. Mary.


Knox chiefly
undertakes the
work.

His most impu-
dent Letter to
the Queen Re-
gent.

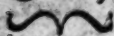
hammer. At first he falls to work in the night with the Earl of Glen-carne, Earl of Marschall and Henry Drummond, whom he forms into so good a conceit of a godly exhortation he made, that they are earnest with him to send a Letter to the Queen Regent that might move her to hear the word of God. I shall not recite all the arguments and good language he used to that purpose, by some few passages expressed may the Reader be able to judge of the rest. Unless in your regiment and in using of power your Majesty be found different from the multitude of Princes and head Rulers, this preheminance wherein ye are placed shall be your dejection to torment and pain everlasting, (that is in plain English, Except she gives way to the discipline she shall be damned.) An Orator and Gods Messenger might justly require of you now (by Gods hand promoted to high dignity) a motherly pittie upon your Subjects, a justice inflexible to be used against murderers and common

Op.

Oppressors; a heart void of avarice and partiality; a minde studious and careful for maintenance of that Realm and Common wealib (above whom God hath placed you) and by it hath made you honourable, with the rest of vertues, which not onely Gods Scriptures, but also writers (illuminated onely with the light of nature) require in Gods Rulers. But vain it is to crave reformation of manners, where Religion is corrupted. So that the Queen being not reformed is a merciless mother, an unjust countenancer of murderers, &c. a covetous and most partial creature, a negligent or wilfully destructive Governesse, void of all vertue required, and, being desperately vitious, unfit to Govern.

— Except ye speedily repent, ye and your posterity shall suddenly feel the dispersing hand of him who hath exalted you, ye shall be compelled will ye or not, to know that he is eternal against whom ye addresse the battell, and that it is he that moderateth the times, and disposeth Kingdomes, e-
jecting

Q. Mary.



Knox flies a-
way to Geneva.

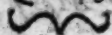
Willock re-
turns in his
place.

Sedition and
sacrilege the
effects of
his doctrine.

jecting from authority such as he in-
bedient, and placing others according
to his good pleasure; that is, John
Knox and his complices shall de-
pose you, as it proved. But here
John over-reached, and laid himself
with his gospel flat upon the
ground, whence he had been taken
up with a witness, if he had not
scrambled away again to Geneva,
after which escape he was burn'd in
effigie at *Edenburgh Crosse*. Yet
like to two buckets, of which one, to
be sure is up, if the other be down,
John Willock returns the second
time from *Embsden*, who preaches
the Nobility into secret Conventi-
ons and close counsels, which brake
out into Sedition at *Edenburgh*,
where by a zealous brother, James
Chalmers of *Geitgyrth* the Queen
was personally affronted, Churches
pillaged and in part demolished, for
which the Brethren assemble, (in
what manner ye may judge, for all
their singing *Psalms* and praying)
So that (see the power of their
Notes) the proudest of their enemies
were,

were, they tell us, *astonished*. In *Q Mary*.
the mean time they have their *And poisoning*
mountebanks that dispatch by *son* most of the *Nobility and Bishops* some of the
that went to the young *Queens* Nobility in
marriage in *France*, because there *France*.
were murders enough otherwise
to be done at home, that which
might be more religiously wrought,
John Knox is sent for back from
Geneva by *Glencarne, Lorne, &c.* *Knox sent for.*
advises the rest to work their deli-
verance from the *Egyptian* bon-
dage upon what hazard soever, or
by whatsoever opposition, be it
against *Kings, or Emperours*. Here- *Who draws*
upon the first *Covenant* is entered *them into a*
into by the new nam'd *Lords, &c. of* *Congregational*
the *Congregation*, and soon after is *Covenant*.
made the first *Oration and Petition*
of the *Protestants* of *Scotland* to the *After which*
Queen Regent, wherein they style *they petition*.
themselves, a part of that power which
God had established in that *Realm* to
defend their brethren from cruel mur-
ders; propound a *Reformation* to
be made, such as they think fit to
prescribe, and seem at that time
con-

Q. Mary.



The Queens
gracious and
Christian an-
swer.

Their unchri-
stian ingrati-
tude.

A querulous
Letter against
the Rom. Ca-
tholick Clergy
&c.

content (which those of their race
since disavow) That not onely the
rules and precepts of the New Testa-
ment, but also the writings of the An-
cient Fathers, and the godly and ap-
proved Laws of Justinian the Empe-
rour might decide the controversie
betwixt them. To this Petition
they received a gracious answer
from the Queen, liberty of con-
science restrained in nothing but
from publick Assemblies in Eden-
burgh and Leith: For which Her
Majesty had in return the durifull
character of crafty, dissimulate and
false thinking woman, that made her
profit of both parties. Hath a que-
rulous Letter directed to her, and
the Parliament against her Clergy,
whom they reproachfully call,
Place-holders of the Ministers of the
Church; with a protestation limi-
ting the Supream power in depu-
ting Judges for Civil affairs, and
menacing, That if any tumult or
uproar should arise among the mem-
bers of the Realm, for the diversity of
Religion, & if it shall chance (as they
in-

Q. Mary.

intended it should not, having certainly determined) that abuses be violently reformed, that the crime thereof be not imputed to them, who most humbly do now seek all to be reformed by an order. The Earl Glen-carne, &c. second this in a private addresse, and forewarn the Queen of the inconveniences that were to follow. To prevent which, and give what satisfaction could be reasonably desir'd, she summons all their Preachers to Sterling, and they according to their never-failing accustomed manner, all the puritane Gentry, &c. to accompany the peoples them, and this they call'd, The giving peoples giving confession with their confession, &c. Preachers. John Knox casually Knox arrives. arriving at the same time repairs to Dundee, and craves leave (which was not difficult to be obtained) to accompany the Brethren, and give confession of his Faith with them, who instead of appearing before the Queen, according to the grace of God granted to him (they are his own words) carries them to
Sr.

Q. Mary.

Monasteries
pillaged, &c.

A sharp Letter
sent to the
Q. Regent.

St. Johnston, and so exhorts them, that they there fall to the pillage of the *Monasteries*, destroying the *Charter-house*, wherein was the Tombe of King *James* the first, whereat the *Queen* taking just indignation, and complaining to her Nobility about it, the *Brethren* send Her Majesty a smart Letter, beginning meekly with *As heretofore with jeopard of our lives, and yet with willing hearts, we have served the Authority of Scotland, and your Majesty now Regent in this Realm*— but soon after tell her, *They shall be compelled to take the sword of just defence against all that shall pursue them for the matter of Religion and their conscience sake, which ought not, nor may not be subject to mortal creatures (the Queen Regent was a mortal creature, Ergo) further than by Gods word man is able to prove that he hath power to command them (that is further than they have a mind to be commanded) Upon the Queens approach they send for more auxiliaries to St. Johnston.*

Johnston. To some Noblemen that declin'd them, or had a desire to be neuters, they write, *That if in this time of their trouble they lookt through their fingers, and joynd not themselves to them, as of God they were reputed Traitors, so they should be excommunicated from their societie, and from all participation with them in the administration of the Sacraments.* Their number of the new supply prov'd not so great, but that they were fain to make an appointment with the Queen, and quit the Town after John Knox had exhorted them to constancie in a Sermon, that is, to meet again so soon as handsomly they could, which they did to a second Covenant at Perth, whereof one clause was, *That they should not spare labours, goods, substance, bodies and lives, in maintaining the Libertie of the whole Congregation, and every member thereof, against whatsoever person (no Queen excepted) shall intend the said trouble for cause of Religion, or any other cause depending thereup-*

Q. Mary.

Excommuni-
cation threat-
ned the neutral
Nobility.

Their second
Covenant.

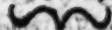
Q. Mary.


*They seize on
the Coining I-
rons.*

*A Proclama-
tion from the
young Queen
and Dolphin.*

on, or lay to their charge under pre-
 tence thereof, although it happen to
 be colour'd with any other outward
 cause. So that they might murder,
 steal, or break any civil law of the
 Realm, and the Congregation must
 defend them, if prosecuted or que-
 stioned by the Magistrate, that be-
 ing but a colourable outward cause to
 trouble their Religion. Whereupon
 several outrages being acted by
 them that now began to be called,
Keepers of Libertie, as seizing up-
 on the Irons of the Coyning-house,
 because of the impression in the I-
 mages they stamp't, and a late pre-
 tence of appeal made from the
Queen Regent unto their young
Queen and Dolphin of France, her
 Husband. A Proclamation of re-
 straint is sent in their names to be
 publish't at *Edenburgh Crosse*. Yet
 notwithstanding upon some confe-
 rence with the *Regent*, she conde-
 scended to give them liberty of re-
 ligion, provided, that wheresoe-
 ver she was, their Preachers should
 cease, and Her Majesties be main-
 tain'd.

Q. Mary.



An Agreement
at Edinburgh.

tain'd. But this would not passe, because it put to silence Gods true Messengers, that is, restrained them from railing down the *Queens* own Religion to her face. The *Queen*, to get rid of her trouble, it she could, not long after at *Edinburgh* caus'd such an Agreement to be made, as could not be denyed by them that pretended to any peace or quietness at all. Accordingly Articles on both sides were drawn, agreed, sign'd and proclaim'd. These shrewdly troubled the *Brethren* in black, who meant nothing less than a Peace. And perceiving some of their party so conscientious as to keep faith and make so great a relapse to their duty, as to go to the *Queen* at her call, they convene and subscribe a third bond at *Stirling*, whereof this is a link, —

A third bond;

As we tender the maintenance of true Religion, that none of us shall in time coming pass to the *Queen Dowager*, to talk or commune with her, for any Letter or Message sent by her unto us, or yet to be sent with consent of

Q Mary.
 strictly obser-
 ved by Knox.

*summers A. 11
 1568*

*From the Q.
 Regents forti-
 fying Leith
 they take occa-
 sion to traduce.*

the rest, or common consultation there-
 upon: which was, so religiously
 observed by Knox, that he returns
 the *Queens* Letters upon her hands,
 and would not give them to the
 Lords, as was by *Her Majesty* re-
 quired. But now must a new quar-
 rel be pickt to fetch in the Lords
 and rest of the *Brethren* that adhe-
 red to the agreement at *Edenburgh*.
 And this was by the *Queens* forti-
 fying the town of *Leith*, which,
 though but intended for a place of
 retreat in case she should be over-
 born by their strength, which now
 made appearance in several places,
 and many times nearer approaches
 than she liked; was notwithstanding
 vogue'd to garison her Townes
 with the *French*, and to have in de-
 sign by them, the conquest of the
 Kingdome. By way of charge and
 Declinatour pass'd divers Letters
 and Proclamations on both sides;
 From hence mounted the *Brethren*
 to admonitions, from admonitions
 to votes about deprivation, upon
 justification thereof by *Willock* and
Knox

Knox the prime of the Clergy; Q. Mary.
From votes to articles and the Act
of Suspension together with the Admonish, De-
banishment of her person, allowing

Her Majesty but 24. hours to pre- Banish her.
pare for her passage into France.

But the walls of Leith were not to All in vain.
be blown down by this breath, nor

was it strong enough to fill the sails
for her passage into France: A
stronger wind blew out of the

Town, which so dispelled the Con- The Brethren
gregational Brethren, that glad was disperse.

he who could shelter himself; and
many grew desperate of the cause.
But John Knox by power of the spi- Are recollected
rit, when but a spark or two of by Knox.

rebellion was left, could ever blow
it up into a flame, which he began
now at Sterlin in a Sermon upon
the 80. Psalm v. 4, 5, 6, 7. and en-
creased it in another afterwards
some where else upon John 6. ex-
horting the Congregation that they
should not faint, but that they
should still row against the contrari-
ous blasts, till that Jesus Christ
should come (so that onely the

Q. Mary.

*Another Co-
venant at E-
denburgh.*

*An Army rais'd
by it.*

*Q. Regent di-
eth.*

*Their inhumani-
ty toward
her.*

day of judgement is to put an end to the *Presbyterian* commotions) But nothing can be done without a *Covenant*, which *An. 1560.* was entered at *Edenburgh*. That what person soever will plainly reject their godly enterprises, and will not concur as a good and true member of their *Common-wealth*, they shall fortifie the authoritie of *Council* to. reduce them to their duty, &c. The issue of this, as of all their *Covenants*, was to put many quiet conscientious people to the choice of either extreame, without the priviledge of a detestable neutrality: *Do as we do, Rebel or perish*; whereby they never fail'd of an Army that should guard the gospell with an unparallel'd villany, and resist the *Queen Regent* unto her death, which fell out very opportunely while they lay at the siege before *Leith*, being, if not procur'd by their means, very evidently hastened by their malice, denying *Her Majesty* the benefit of some drugs, for which she sent to her *Apothecary* and *Chyrurgeon*, and

and in her irrecoverable condition not indulging her free speech with some Lords joyntly though of their own faction, and what curtesie they granted, being clogged with the ungrateful presence, and more displeasing discourse of *John Willock*, Brother-rebel-preacher with *Knox*, who was sent on purpose to set the *Queens* conscience on the rack, and torture it to despair if he could. By all these unchristian proceedings, having speeded on their impatient wishes, and fretted open a passage for that Royal soul to expire, they become soon Lords not onely of the *Congregation*, but *Countrey*, and having eleven points of the law (their young *Queen* and her Husband being absent in *France*) upon advantage enough they capitulate with their Majesties for the twelfth. In which pacification the *Deputies* from *France* would not medle with the matter of Religion, but agreed that a certain number of Noblemen should be chosen in the next Con-

Q Mary.

They capitulate with the young Queen and King.

Q. Mary.

A Thanksgiv-
ing.Ministers di-
stributed.

Over-seers.

vention and Parliament to be sent to their Majesties, to whom they shall expose those things that shall be thought needful for the State of that business. In the interim, the Brethren I'll warrant you were not idle, but after publick thanksgiving at *Edinburgh* for their deliverance, that is to say, for the death of their *Queen*, upon whom they heap (though they name her not) a heavy load of calumnies in their prayers: A Committee sits to distribute Ministers, and so *Knox* is made *Primate of Edinburgh*, or in it rather of *Scotland*, that being the fountain head from whence all future Rebellion must stream, by *Goodman* to *St. Andrews*, by *Herriot* to *Aberdeen*, by *Row* to *St. Johnston*, &c. And though they will have no *Bishops*, they'll have *Over-seers in parishes*; *Spotswood* for *Lothian*, *Winram* for *Fife*, &c. And now to work they go to drive the stray-doctrine and discipline of the Countrey, into the *Parliament pound at Edinburgh*. Please your
Ho-

Honours comes presently from the Q. Mary.
 supplicant Barons, Gentlemen and Burgesses; A Confession of Faith with a more imperious preface or title from the Presbytery out of *Matth 24.* And this glad tidings of the Kingdome shall be preached through the whole world for a witness unto all Nations, and then shall the end come; that is, the Presbyterian Scot shall pull down all Government in the world, establish the Kingdome of *Iesus Christ* upon the earth, and then the end shall come, the work is done, 'tis fit then the wages should be paid, especially since by this new engine they draw *Christ* into their Covenant, chap. 11. rebellion into the fifth Commandment under the notion of saving the life of innocents, and repressing Tyranny; resisting authority if they take it to passe the bounds of the Magistrates office, not suffering innocent blood to be shed if they may gain-stand it, *cb. 14.* Likewise they dash all moral vertues at a stroak, restrain the power of Gods Grace

A Confession of Faith.

The contents of it.

Q. *Mary,*

Grace from effecting due obedience to his Law, *ch. 15.* Confine the Catholick Church to themselves, and such as shall communicate with them, denying all other Christians the undeniable benefit of their Baptism, *ch. 16. 18.* which they say notwithstanding, *ch. 21.* was instituted of God to make a visible difference betwixt his people, and those that are without his League. Pretend to reconcile these contradictions, making both true at a time. This Church is invisibly known onely to God, who alone knoweth it, whom he hath chosen, &c. *ch. 16.* and yet the notes, signs and assured tokens, whereby the immaculate Spouse of Christ Jesus is known (to whom?) from the horrible Harlot the Church malignant we affirm are, &c. Defraud Antiquity and lineal descent in an undivided continuity the reverence rendred by the Primitive Fathers of the Church, & to be paid by us for the first knowledge & benefit of the Gospel: and yet at the same time running to the Ancients for strengthen-

*Quod apud
multos unum
invenitur, non
est erratum, sed
traditum. Ter-
tul. lib. de
Præscript. c. 18.*

strengthening the authority of the *Q. Mary*: Canon. For the doctrine taught in our Churches (say they) is contained in the written Word of God, to wit, in the Books of the New and Old Testaments, in those Books we mean which have been reputed (by whom but Bishops and Episcopal Doctors ? no Presbyterian) canonical : Depriving the Church of her just privilege in interpreting the Scriptures under a pretence of bestowing it upon the Spirit, distracting Christians hereby in matter of opinion, without extraordinary divine revelation, as in the point of Justification, wherein St. Paul and St. James seem to differ; and in matters of practice by the example of St. Peter and St. Paul, Gal. 3. All this in one *ch. viz. 18.* frame a plausible excuse for negligence in, or after the receiving the Sacrament of the Lords Supper, *ch. 21.* Exclude all but Preachers, though Priests or Deacons, from the efficacious administration of the Sacraments, annexing the power

Hoc est verè propriè iue Catholicam--- si sequamur universitatem antiquitatem consencionem vincens. Lyrin. cap. 3.

Multum necesse est propter tantos tam varii erroris anfractus ut Prophe- ta & Apostolica interpreta- tionis linea secundum Ecclesiastici & Catholicum sensum norms dirigatur. Vincent. Lyr. c. 2.

Q *Mary.*



er and vertue of the same to divine revelation or operation of a Sermon, and so defrauding many that have had legitimate imposition of hands, call'd *Ordination*, of the character & exercise of that power Justifie such as resist Supream powers, doing that which appertaineth not to their charge, *ch. 24.* so taking away the glory of Christian humility, patience and the crown of Martyrdome it self. Retract in part *ch 15.* what they professed, *chap. 18.* about the notes of the Church, and so take Gods Name in vain, making a formal confession of his truth to no purpose.

*It is voted in
Parliament.*

*The Bishops
not hindring
it.*

This pretty Pageant fram'd in a schismatical Assembly, was brought into the packt Parliament to be voted *The true Representative of the doctrine of Christs Church*, which the Bishops suffered quietly to pass by without spoiling any of the pastboard or gilding, because they durst not (writes *Knox*) say any thing to the contrary; and very likely when they knew it would be to no purpose

Q. Mary?



purpose, and were well assured they should pay their Ecclesiastical Benefices; if not their lives, for a syllable of any such contradiction, the *Bretheren* having petitioned that they might be compelled to answer to former accusations, and to other likewise they had yet to lay to their charge, which were such no doubt as wanted no weight of further delinquency to press them down to the depth of any Parliamentary Vote. This *Confession of Faith* very liberally suffrag'd, was sent into *France* by the Lord *St. John* to be ratified by their Majesties. By which act of pretended submission to the supremacy of their Princes, we may interpret the true meaning of all the rest, and take a sure essay of the Presbyterian subjection, whatsoever otherwhere they pretend, which I desire the Reader diligently to observe, and have in mind whensoever afterward shall occur their hypocrisie in dutifull expressions, for saith no less author than *Mr. Knox*; *No rati-*

Their abominable hypocrisie in sending it over to be ratified in France.

fication

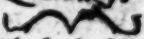
Q. Mary.
 Their confess'd
 independency on
 Kings and
 Queens.

Mat 27 29.

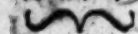
John 19. 3.

*magis & ejus
 animum nude-
 rent, quam
 quod quicquam
 impetrare spe-
 rarent. Lib. 17*

fication brought he [the Lord St. John] unto us but that we little regarded or yet do regard ; for all that we did was rather to shew our dutiful obedience, than to beg of them [the King and Queen] any strength to our religion, which from God hath full power, and needed not the suffrage of man [wherefore then was it put to the Vote in Parliament ?] but in so far as man had need to believe it, if that ever he shall have participation of the life everlasting. Such obedience as this shewed the Souldiers to our Saviour when they bowed the knee before him and mocked him, saying, Hail King of the Jews. Buchanan acknowledg-eth it was sent to the Queen without hope of grant, onely to discover the nakedness of her thoughts ; as good an argument of the modesty, as the other was of loyalty of the Brethren. But this was not enough to make the Assembly magisterial, who themselves must stoop as low as any lay-brother in doctrine and confession of faith. It is the discipline

discipline that must hold up the rod *Q Mary?*
 (at least, if not the axe too) bind 
 their Kings in chains, & their Nobles, *The book of di-*
 in links of iron. To the framing of *discipline fram'd*
 which, immediately after this Par-
 liament dissolved, commission was
 given to Mr. John Winram, Sub-prior
 of St. Andrews, Mr. John Row and
 John Knox, Mr. John Spotswood, John
 Willock, Mr. John Dowglass Rector
 of St. Andrews: all Johns and be-
 loved disciples, that had laid their
 heads on *Christs* breast, and knew
 his heart about the reglement of his
 Kingdome. Yet their letters of
 credit were not so good as to obtain
 the reception of Ambassadors from
 heaven, though they pretended
 their message was in every point
 consonant to the word. The Lord
Erskin as great a professor as he *Refus'd by most*
 was, and the major part of the Nobility *of the Nobility.*
 refused this new model, Knox
 imputes it to the care of his Kitchen,
 and 'tis not unlikely he and the
 rest thought their title as good
 to the Church lands, that they
 might eat the fat, and be clothed
 with

Q. Mary.



Isaiah 50.

Isaiah 50.

Psal. 73.

with the wooll of the lambs which themselves as well the Clericall *Johns*, had taken the pains to worry and slay. Or it may be they had a care of *their eyes* which already began to swell with fatness, and if they yielded this, they would go on with the Psalmist, being holden with pride and overwhelmed with cruelty, they would then do even what they lust. Yet this curtesie they did the discipline, to call it, *A Book of devout imaginations*, that is, zealous whimsies, which might run the round in the Name sakes noddles, but if they once got abroad with power to captivate the thoughts of other men which were to be kept in a more reasonable service and obedience of *Christ*, they were to be cast down by the Apostles command, like high things that exalt themselves against the knowledge of God; yete *Argile, Glencarn*, and the whole private pack of conjur'd Rebels subscribe the Book, and promise to set it forward at the uttermost of their power, whose names were

*Subscribed by
some.*

were enough to write Nobility in the front, and hold it out with the approbation of the Honourable to the people. But to accomplish the work, behold the hand of God appears through this cloud, and scatters morning roses in the way of the Reformers. Here (saith Knox) was joy to Scotland, and matter of Thanksgiving for the wondrous work and inestimable benefit of the Lord. And what is this but the death of an innocent young King Francis the second, Husband to the Queen of Scots? who because no friend to the Brethren, and so a robber, &c. Knox cannot but brand his memory in the forehead with, He was suddenly stricken with an Apostime in the deaf ear that never would hear the truth of God. His glory perished, and the pride of his stubborn heart vanished in smoke. Upon notice hereof was a new Convention of the Nobility at Edinburgh, wherein the Book of Discipline was again passed in favour of some that pretended ignorance, who when they

Q. Mary.

Great joy among them at the death of K. Fr. 2.

Knox's unchangeable judgement of it.

The Book of Discipline perused.

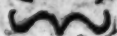
H heard

Mary


*Superintendents elected.
 Brief observations upon their elections.*

heard it were not so taken as to own it by subscription, or adde to the authority of it by their vote, yet to prepare the way for the people to be acquainted with it, twelve things call'd *Superintendents* are cut out, chipt and fashioned, just after the pattern in the Book. And because all must run in the name, *John Spotswood* is appointed for *Lowthian*, and as the leading man is in the printed form and order of the election *March 9 1560*. In which form I shall onely intimate two or three things as I go. First, that the election of him [not onely approbation] is in shew devolv'd upon the people, who promise obedience to him as their Pastor no longer than he remains faithfull in his office. This election of the people is styl'd, *The Call of God in them* [who it should seem miraculously moves their hearts, and directs them to the summoning of *John*] This *John* must profess. *That the life of Angels relates to Christ as Head and Mediator of his Church,*

Q. Mary.



Church, that is, if any thing, Christ came to redeem as well Angels as men, and either summon'd part of those lapsed spirits out of Hell, or recovered others that never had been condemned so low. This John must further profess himself Subject to the wholesome discipline of the Church, and, to avoid ambiguity, the discipline of the same Church by which he is now called to this office; so that the people that call John are infallibly the Church, and this the Churches Discipline, though it hath not yet an establishment by the law. Farther, as a note of true Christian liberty, it is left at large to the people to require of him what other conditions or qualifications they think fit. After which in recompence for all this kindness and priviledge, they are to oblige themselves to take what he shall preach for Gospel, and to maintain John — against all such as wickedly would rebell against God and his holy Ordinance; that is, They are to make a tumult when

Q Mary.



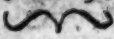
John holds up his finger and fight against the *Queen* her self as a rebell it, though never so deservedly. she suspend him from the exercise of his *Superintendence* or *Over seeing*, as they call it. At last, God is mocked in a prayer, and blasphemously craved his benediction and assistance in this work begun, which shall appear by and by to be nought else but the sin of witchcraft, a rebellion against his own appointed their Sovereign *Queen*. But all this while somewhat else was in hand beside the *Superintendence* of

The L. James
sent into Frá.

John. The Lord *James* is sent into France, but with such limited instructions from the black *Brethren* that he must by no means concede that the *Queen* should have either the publick or private exercise of her Religion [this is Christian liberty too:] This would be to betray the Church of God, and expose the Reformation to danger, who making this reply, She may have it secretly in her Chamber, Who can stop her? no body, said I, though

The Queen to
be denied the
exercise of her
Religion.

every

every body meant it, they all shew'd *Q. Mary.*
 ed the danger, and let him go. 
 But before his return, a little to
 stop the violence of these furious
 Reformers, comes over an Am-
 bassador from France with three
 demands, the last of which was,
That the Bishops and Churchmen An Ambissa-
 should be restored in their former pla- *dor from*
ces, and be suffered to intermit with *France.*
their livings. The Council were *He is delayed*
 not very ready to give him answer, *by the Council,*
 all but put him off to the Parliament
 in May, and then having no sto-
 mack to sit, feigned a dilatory
 pretence, *That they would wait the*
certainty of the Queens pleasure,
 whereof the Bishops having assu-
 rance good enough held a meeting *The loyal No-*
 at *Syerlin,* and the Loyal Nobility *bility busie.*
 were busie in executing Her Ma-
 jesties comands, the end whereof
 the propheticall brethren not liking
 very well, rub'd up their inven-
 tion and fram'd a jealousie of the
Queens authority to be usurped,
 and their allegiance moved them
 (tender hearted men) to meet as
 H 3 au-

Q. Mary.

They are interrupted by a menacing Supplicat.

Lord James returns with monitory Letters from the Queen.

The French Ambassador denied all, and dismissed.

numerous as they could at *Edenburgh*, to prevent it. After this, as a most certain token of Rebellion at hand, comes a new supplicat from the Assembly of the Church to the Parliament (met at length) *most humbly beseeching their Honors, that such order may be taken that they have not occasion to take again the sword of just defence ('tis not the sword of the spirit they mean) which they had willingly resigned over into their hands* This wrestled so well with the civil authority, that hereby, writes *Knox*, got Satan the second fall after he had begun to trouble the state of Religion. Now returns *Lord James* with Letters from the *Queen* desiring the Lords to entertain quietness, and to suffer nothing to be attempted against the Contract of peace made at *Leich*, till her own home-coming. In obedience whereunto, having dismissed the *French Ambassador* with a negative to all he brought, they divide themselves into several squadrons, burn and ruin all the *Monasteries*

Monasteries and religious houses *Q. Mary.*
 they come near, and this in such a
 tricke, that they accounted it little *The Reformers*
 lesse than a miracle, and bragg'd *burn and spoyle.*
 that *God wrought potently with them*
by his hand. It was time now for
 the *Queen* her self to come over,
 these Masters of mis-rule keeping
 no better order, whose sudden ar-
 rival surpris'd the *Brethren*, but
 upon several grounds and reasons *The Queen*
 drew a great confluence to her *comes over.*
 Court. The *Reformers* seem'd as
 officious as the best, wipe their
 mouthes and supple them into as
 smooth language as oyl, and drop
 nothing but honey at the lips,
 which the good *Queen* requited
 with all fair concessions of their li-
 berty in Religion, reserving onely
 the priviledge of her Family; but
 this was against the Lord *James's*
 instructions, to testifie their adhe- *Cannot obtain*
 rence: whereunto, her devotions *the priviledge*
 disturb'd, and had not some bet- *of her private*
 ter temper (that is a stronger hand) *Chapell.*
 interposed, her Chappel had been
 in all likelihood raz'd unto the
 ground,

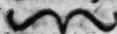
Q. *Mary*, ground, for the *Book of Discipline* affords it no singular indulgence, which the Preachers vehemently exhorted to have established by an Act and publick law [of the sword] affirming, That if they suffered things so hang in suspense when God had given unto them sufficient power in their hand, they should as yet sob for it, but should not get it. In order whereunto, the *Earl of Arrane* protests against the *Queens Proclamation*, That Gods Law having pronounced death to the Idolater — he would have it universally observed. Universal includes all particulars, and so the *Queens* not exempted, but the meaning is, if she say her prayers according to the perswasion of her conscience, she must dye. To enforce this, *John Knox* preacheth a most violent Sermon, enveigheth against Idolatry, addes, That one Masse (he confesseth there were no more suffered at first) was more fearful unto him than if 10000. armed enemies were landed in any part of the Realm of purpose to suppress the

Nor be secure
of her life if she
exercise her
Religion.

Knox's Sermon.

the whole Religion: And because *Q. Mary.*
 he improved not the mystery of this
 clause into an actual rebellion, he
 professed himself a very formal
 penitent afterward, that he had *Repented of,*
 not spoke his meaning plainer; that *because not e-*
 he had not directly animated them to *nough sediti-*
 put their hands to the work of the
 Lord [that is, execute his law a-
 gainst Idolaters, and murder the
 Queen for maintaining a single
 Masse.] The good Queen for all
 this admits him to her presence,
 reasons mildly with him about
 the point, wherein she so accurately
 and judiciously acts her part, that
 she makes him maintain all the ab-
 surdities incident thereunto. *The Queen*
reasons with
him and con-
founds him.
 Opposition to supream Majestates by
 the sword: That the Israelites in
 Egypt, Daniel and his company in
 Babylon, and any of the children of
 God elsewhere, would have made
 resistance by the sword, if God had
 given them the power and the means.
 To the proof of which, in behalf
 of the Primitive Christians, I won-
 der he cited not this of Tertullian,
 Urbes,

Q Mary.



Urbes, insulas, castella, municipia; conciliabula, castra ipsa, tribus, decurias, palatium, Senatum, forum impleverunt, they were numerous enough, yet no Knoxes among them, nulli inter illos Albiniani, nulli Nigriani, nulli Cassiani. The

His revenge in an insolent character of Her Majesty.

dispute being ended, he gave this manerly character of the *Queen*; That there was in her a proud mind, a crafty wit, and an indurate heart against God and his truth. After

The Nobility and Ministry divided about the Queen and Discipline.

this the matter of Religion for the *Queen* and her Family was more publickly agitated between the *Nobility* and *Ministry*, neither party convinced; and so each to other made opposite conclusions. Many Lords retracted their subscription to the *Discipline*, and drew into question the expedience of *Assemblies*. This put them upon offering the *Discipline* to the *Queen*, which Her Majesty absolutely refused. Hereupon the state of the question is altered, and *Burrowes* a bold fellow, is set in the front of a seditious party, to put up articles about main-

Burrowes's articles.

tenance

tenance for the *Ministry of the Re-formation*. For quietness sake to this purpose, the *Bishops* relinquish the third part of their revenues, to settle which, Commissioners are ordered, and to satisfy any of the discontented faction, proclamation is made, that it shall be dispatched with all possible speed. Some makes jests upon it, as the *Earl of Huntley* bids *Good morrow to the Lords of the two parts*. But *Knox* who gap'd at the whole, said in earnest; *That the Spirit of God was not the author of it, for he saw two parts freely given to the Devil, and the third must be divided between God and the Devil*. The regret at this so sticks in the stomachs of him and his *Assembly brethren* that they are fain to have recourse to their usual remedy, and disgorge it in a filthy supplicate to the *Queen*, *He and his Brethren supplicate with wonted impudence.* *Gods hands cannot long spare in his anger to strike the head and the rayl, the disobedient Prince and sinful people*—They presse the *Queen* again

Q. Mary.

The Bishops give up a third part of their revenues.

Huntlies jeer.

Knox's censure.

He and his Brethren supplicate with wonted impudence.

1562.

Q *Mary.*


to forsake the practice of her Religion, and revile it as the fosterer of whores, adulterers, drunkards, blasphemers of God, &c. threaten that the obstinate maintenance of it shall in the end be to her destruction of soul and body, if she repented not — declare They could no longer keep silence, unlesse they would make themselves criminal before God of her blood, perishing in her own iniquity, and they plainly admonish her of the danger to come —

They humbly require that Bishops may not be set up again, to empire above the people of God, for they fear that such usurpation of their former estate will be neither in the end pleasant to themselves, nor profitable to them that would place them in that tyranny — That if the Papists think to triumph where they may, and to do what they list, where there is not a party able to resist them, that some will think, that the godly must begin where they lest. But the equity and civility of tending such language was discussed between
 Secre-

Secretary Lethington and the Brethren, who advised them upon any grievance to make complaint and appeal to the Law. Here one mends the matter and saith, *If the sheep shall complain to the wolfe [the Queen] That the wolves whelps have devoured the lambs, the complainer may stand in danger &c.* After such cautious reasoning, as Knox calls it, the supplication was left to the Secretary to review, who moderated the language, but not so as to gain a grant from the Queen, nor indeed did the Brethren expect it, but took advantage hereby to pursue their design to stirre up the people by certain emissaries sent from the Assembly, of whom the great incendiary Knox must be one, whose gospel had the usual successe in Kyle and Galloway, the chief Professors meeting at Ayre, *A Covenant at Ayre.* where they covenanted to maintain the Ministers of the evangel against all persons power and authority, that should oppose themselves to the doctrine propounded— *So that whosoever*

Q. Mary.

Secretary Lethington discourseth with them.

Q. *Mary.*  ver should hurt, molest or trouble any of their bodies, should be reputed enemies to the whole — except he submit to the government of the Church then established [they say not by whom.] At the next Assembly were great complaints made about the Churches lacking Ministers, and Ministers their stipends, &c. For redress hereof some thought of a new Supplication, others mentioned that no answer had been given to the former. So that for such things which could not be done without the *Queen*, they seem'd to express themselves dutifull subjects in waiting her pleasure, the rest that could, they did by themselves, not craving her consent or approbation, unless in mockery to make sport. But because the law kept not pace with the *Brethrens* haste, nor, as they thought, the *Queen* with the law, they take an ealie occasion for a quicker dispatch. Having discovered some Priest that said Masse at *Easter*, a-
 Complaints a-
 bout Ministers,
 &c.
 Decem. 25.
 1562.

A Priest
 seiz'd on for
 saying Masse.

yow'd by the Bishop of *St. Andrews*
 con-

contrary to the *Queens* Proclamation, they take justice into their own hands, clap him up in prison, whose pardon the *Queen* could scarcely obtain with abundance of tears: punish others; and give information to the *Abbot of Cosragnel*, the *Parson of Sangohar*, &c. that they should neither complain to the *Queen* nor *Council*, but should execute the punishment that God had appointed to Idolaters in his Law, by such means as they might wherever they should be apprehended. This incensed the *Queen*, yet put her not beside a temper'd discourse with *John Knox* (whose you may be sure had been this bloody advice) to whom Her Majesty propounds this question: Will ye allow that they shall take my sword in their hand? who answered, The sword of justice is Gods — and they that in the fear of God execute judgement where God hath commanded, offend not God, although Kings do it not; neither yet sin they that bridle Kings to strike innocent men in their rage. The

Queen

Q Mary

Encouragement given to punish such without leave from Queen or Council.

The Queen ex- postulates with them about it.

Q. Mary.

*Suffers much
against her in-
terest.*

*For which she
is scarcely
thanked.*

Queen yielded not to his reason, she did to his power with her poor deceived lieg people: And so stricke she was in observing her laws made against her own interest, that she suffered the Bishops and divers other Priests to be summoned before the Earl of Argile, accus'd and committed to prison. In requital for which act of impartial justice writes John Knox, All this was done of a most deep craft, to abuse the simplicity of the Protestants, that they should not presse the Queen with any other thing concerning matters of Religion. A good encouragement for Princes to grant any thing to the Presbytery, when by their largest concessions they shall obtain nothing but the character of polittick deceivers, gain neither upon their affection nor duty. Indeed the more reasonable part of the Nobility and people did somewhat reverence the Queen for her great largeness, and declin'd for some time being further importunate instruments of her trouble, or the Clergies

Clergies imperious tyranny upon her conscience, which made an absolute breach between the Earl of Murray and Knox, who denounced Gods judgements upon him for his coldness in his service: The like he did publicly in a Sermon to the rest that should consent to the Queens Marriage with an Infidel (for such are all Papists with the Presbytery, though they hold the same Creed) which he said was to banish Christ Jesus from the Realm. These and other his extravagancies were such as disliked both parties, who concurred to have him question'd by the Queen, which, poor Lady, she could not do (according to his desert) for the passionate cries and tears which, this Tiger confesseth, burst out in such abundance, that her Page could scarcely furnish her with Handkerchiefs enough to dry her eyes. To whom all the apology he makes is, his moderation used out of the Pulpit, a falsehood, as may be evidenc'd by his other discourses and Letters,

Q. Mary.

E. Murray and Knox at difference.

Knox question'd by the Queen.

H^{is} Apology

Q. Mary.

Letters, as likewise in that he said, *He was not master of himself, but must obey him who commands him to speak plain, and to flatter no flesh upon the face of the earth.* The *Queens* grief had so prevail'd with her, that he was commanded to wait a time in the next chamber, where, to testifie his compassion and sense of those Royal Tears, he entertained merry discourse with the *Court Ladies*, jeering them about their beauties and apparel. At last he had liberty given him to depart, and that (according to the *Queens* good nature) without a censure. In recompense of which kindness, two Felons *Armstrong* and *Cranstone* being to undergo the tryal of the law, *John Knox* (to whom, by his own acknowledgement, the charge was given to make advertisements whensoever danger should appear, because zealous brethren) summons in by Letters the Country to their rescue, for which the *Master of Maxwell*, his old friend, discharged himself of a rebellious familiar,

Summons the Country to rescue Armstrong and Cranstone.

For which the Master of Maxwell quits his acquaintance.

Q. Mary.
~~~~~

familiar, and never would own him more. He was again brought before the *Queen* and *Council*, but dismissed as formerly, though as impudently as ever he maintained all his rebellious doctrine, and blasphemously abused Scripture to confirm it.

In *December* 1563. was another General Assembly, and several Petitions of Ministers presented, but their dutiful demeanor had not been such, as to win a speedy answer and grant of their demands. They complained of some such speech given them. *As Ministers will not follow our counsel, so will we suffer Ministers to labour for themselves, and see what speed they come.* To which the whole Assembly made this modest reply: If the *Queen* will not we must. Some dispute there was between the Lord Secretary *Lethington* and the Brethren, *Goodman* being their speaker, for *John Knox* was sullen and musty at that time, having lashed out so far, that some even of the Prote-

*A general Assembly where the Ministers petition.*

*Knox out of humour.*

Q. Mary.



Threatens the  
Assembly.

The Ministers  
disliked by  
most.

A Schisme  
among the Re-  
formers.

stants themselves said, *What can the Pope do more than to send forth his Letters and require them to be obeyed.* At length he made a speech, wherein he desired to have his actions justified and owned by the whole *Assembly*, or else he threatened he would never in publick, nor private, as a publick Minister open his mouth in doctrine or reasoning. The *Brethren* trembling at this immediately voted and avowed his fact to be the fact of the whole *Assembly*. But this with the rest, alienated the affections not onely of the *Queen* and *Court*, but of rational Lay-Protestants from their Ministers, whereat they, hating the name of *Dumb dogs* (which was the inseparable title of the Bishops) barked aloud every day in their Pulpits, but as it happened this was no time to bite. In the next *Assembly* 1564. their words were scan'd, some advocates they found, but more accusers. Here, as in the other, was a publick Schisme among the *Reformers*, divers Lords and

and Ministers withdrawing themselves, and transacting many things about the Church: At length they were drawn together to the hearing of Knox's Cause, which was very largely discussed between the Lord Secretary Leithington and him. The propositions maintained by Knox were these five.

Q. Mary.

A dispute between L. Sec. Leithington and Knox, who maintains strange doctrine.

1. That Subjects have delivered an innocent from the hands of their King, and therefore offended not God.
2. That Subjects have refused to strike innocents, when a King commanded, and in so doing denied no just obedience.
3. That such as struck at the commandment of the King, were before God reputed murderers.
4. That God hath not onely of a subject made a King, but also he armed subjects against their natural King, & commanded them to take vengeance upon him according to his law.
5. And lastly, That Gods people hath executed Gods law against their King, having no farther regard to

*Q. Mary.* him in that behalf, than if he had been the most simple subject within the Realm.

*Scripture and History wrested to prove it.*

To the proof of these, holy Scripture and Ecclesiastick History is shamefully wrested; all the extraordinary precedents in the Old Testament forced to justify the new practice of the Schismatical Scots, and John Knox made as familiar with God, and as private to his most secret counsels, as any of the Prophets or Apostles in the Bible.

*A caution to Princes and Subjects concerning the Presbyterians.*

These are to this day the doctrines of the *Disciplinarian Brethren*, by which *Kings and Princes* may see how much concerned they are to beware of, and by an indispensable coercive power, when they have it, to restrain them: And all good subjects are to abandon utterly their opinions and practice, lest the Devil possesse them, as from the beginning he hath done these swine, and cast them down headlong into Hell.

At the end of this dispute, much ado there was about the votes of the



the *e* Assembly, but their divisions being many, they at last advised *Knox* to send for the opinions of *Calvin* and other eminent Divines in the Reformed Churches, which he cunningly declin'd, pretending he was assured he had them all on his side ( a pretty credit for the foreign Reformation ) and would not so wrong his cause as to call it in question before any of them. And so, *re infecta*, the Assembly brake up.

*Q. Mary.*

*Their opinions and practices intended to be countenanced by the Reformed Churches.*

Not long after the banished *Earl E. of Lenox* had leave to return into *Scotland*, and was graciously received by the *Queen*. In favour of

*returns into Scotland.*

whom, that he might be restored to his lands, *Her Majesty* intend- ed to call a *Parliament*, but desired

*A Parliament call'd in favour of him.*

the *Earl of Murray* that nothing about Religion might be mentioned; He said, he could not promise it, for the *precise Ministry*, as they were now called, did not use to stand to the *Queens* cortessie in Church affairs. Nor did they now forbear, although they knew

*The Assembly rigid about Church affairs.*

*Q. Mary.* Her pleasure, but gave in again their old factious articles, and ordained many things in their Assembly about the Church.

*The Queen declares her intent to marry the L. Darley.*

Now begins the *Queens* affecti-  
on to shew it self toward the young  
Lord *Darley*, and Secretary *Le-*  
*thington* is dispatched into *England*  
to signifie to *Queen Elizabeth*, that  
she minded to marry him. Whether  
in reference to this or no I know

*Knox summons the Country to arms and a supplicase.*

not, but *Pope Knox's Bulls* are di-  
spersed abroad, and the *Brethren*  
of *Edenburgh, Dundee, Fife, &c.*  
summon'd to come in, and arme  
themselves to make a new suppli-  
cation to the *Queen*, which was  
presented in very dutiful manner  
(no question) by the *Superinten-*  
*dent of Lothian*, wherein *Her Ma-*  
*jesty* was advised to take heed of  
the matter, if any Idolatry and  
Superstition were used at *Easter*  
following. The poor *Queens*  
task was hard, having two *Popes*  
to please, but this nearer home  
threatening greater mischief to her  
Crown and person, must be served  
first,

*The Queen complices with their desires.*

first, and accordingly prohibitions were sent out to all suspected places and persons, especially to the Bishop of St. Andrews and Aberdeen, not to use *Masse*. And that they should not do any such thing as was feared by the Protestants, or convene any Council, &c. This stopp not the strickter inquisition of the *Precisians*, who intercepted Sir James Carvet upon the road, having it should seem, been at some private *Masse*, revested him with his garments, carried him to the Market-Crosse at *Edenburgh*, bound the Chalice to his hand, and him to the Crosse, let him stand there an hour or two for the boyes to throw egges at, which they called, *Serving him with his Easter egges*. This popular piece of justice was approved afterward, and seconded by a grave censure to the same punishment at the *Affize*, onely for some solemnity, he had appointed to him the attendance of the Hangman. The *Queen* sent a serious Letter to the *Provost & Bayliff*,

*Q. Mary.*

*Sir James Carvet intercepted after Masse and expos'd to mockery and violence at Edenburgh Crosse.*

*This justice allowed and again appointed at the Affize.*

Q. Mary.



1565.

The Precise  
Nobility and  
Clergy assembling  
about religion, are  
summon'd by  
the Queen un-  
to her Mar-  
riage.

E. Murray re-  
fuseth.

liff, to proceed legally with the  
seditions executioners of justice,  
but hereof was little notice taken  
beside setting Sir James and his  
company at liberty upon Her Ma-  
jesty's Special Command. In the  
month of May following some of  
the Precise Nobility and Clergy  
being angry that they failed of a  
design they had against the Earl  
Bothwell (whom they summon'd  
to Edinburgh, but he diverted to-  
ward France) turn'd their Law-  
Court into an Ecclesiastick Assem-  
bly, and, without any authority  
from the Queen, sate down to  
consult about maintaining of Reli-  
gion, but Her Majesty knowing  
by custome that would end in a  
Rebellion, cites them all to Sterlin  
about her marriage with the Lord  
Darley, and to subscribe a Writ a-  
bout obedience to him as their So-  
veraign, which the Brethren that  
bent themselves every way to cross  
her, caused the Earl Murray to  
refuse, till some conditions about  
religion were consented to on her  
part,

part, and a Convention ordered to be at St. Johnston to that purpose.

*Q. Mary.*

A day for which being prefixed, that a business of that consequence might be the more sedately and peaceably deliberated on, the principals of the *Precisians* summon in what strength they could out of the Countrey, which Her Majesty fore-seeing was to force her consent to whatsoever they would propound, put off the day till she had advised with her Council, after which the 23. of June following was appointed, but the Queen being by that time too well guarded against the intended violence, the Brethren had no stomach to assemble; and to divert the Earl of Murray, who was going thither, feign a formal story of a design upon his person. That the Lord Darley should discourse with him, and draw him into a dispute, whereupon David Rizio (of whom more shall be said hereafter) was to strike in, and with some other Assistants that were in readinesse,

*A convention at St. Johnston.*

*Put off by the Queen.*

*And let fall by the Brethren, who divert E. Murray's going thither by a feigned story.*

murder

*Q. Mary.* murder him. To colour the *Earls* absence, was given out that he was taken with a flux, and lay sick at *Lesbrevin*, where he remained till the *Queen* came to *Edenburgh*. In the interim, there is held a general

*A Church As-* *Assembly of the Church July 24.*  
*sembly held.* By this time the *Brethren* had mu-

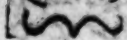
*Very insolent  
articles sent by  
Commissioners  
unto the Queen.*

stered their strength, and were resolved to capitulate to the rigour with the *Queen*, six very modest Articles are drawn up, and sent by five Commissioners to be ratified by *Her Majesty* in *Parliament*. The first and fifth of which were to have her sign her own death, in case she altered not her Religion, for the *Papistical* and blasphemous *Mass*, with all *Papistical* Idolatry, &c. must be abolished throughout the Realm, not onely in the subjects, but also in the *Queens* own person, with punishment against all persons that should be deprehended (*Her Majesty* expressly named in the former, and not excepted in the latter, and the punishment appointed for Idolaters is death,

as they every where mention ) *Q Mary.*  
 The *Queen* having received this  
 pleasing message departs privately *Who departs*  
 to *Dunkeld*, whither she is per- *to Dunkeld,*  
 secuted by this Commission, pre- *whither they*  
 vail'd with for audience, and *follow her.*  
 importun'd for a dispatch. In her  
 answer she delays them for eight  
 dayes, after which she intended  
 to be in *Edenburgh* with her Coun-  
 cil. To gain *Her Majesties* con-  
 cession the *Brethren* arm them- *And appear in*  
 selves and assemble at *St. Leonard arms at St. Le-*  
*Crag.* The *Queen* saw it was now *onard Crag.*  
 high time to speak her mind, which  
 she did in a particular return to the  
 six Articles. To the first, she one- *The Queens*  
 ly demanded of her subjects what *answer to their*  
 she freely gave to them, liberty *Articles.*  
 of Conscience in the exercise of  
 Religion: hoped they would not  
 press her to receive any religion  
 against her conscience, which  
 should be unto her a continual  
 trouble by remorse, and a perpe-  
 tual inquietness. And to deal  
 plainly, *Her Majesty* neither will  
 nor may leave the Religion where-  
 in



*Q. Mary.*



*Argile and*

*Murray meet.*

*The Parlia-  
ment prorogued.*

*L. Darley pro-  
claim'd King.  
The Queen di-  
sturbed in her  
Marriage.*

in the bath been nourished and brought up. But the *Brethren* still prosecute the religious cause, and to prepare it the better for the *Parliament* approaching, the *Earls of Argile and Murray, &c.* meet at *Sterlin* to consult. The *Queen* takes this ill; sends her two *Advocates* *Mr. Spense* and *Mr. Crichton*, who could by no means persuade them to come to *Edenburgh*. The *Queen* prorogues the *Parliament* to the first of *September*, preparing by *Letters* and *Proclamations* to be in as good a military posture of defence as they could.

Upon the 18. of *July* Proclamation was made for obedience to be rendred to the *Lord Darley* as *King*, the next morning he was Married to the *Queen*, notwithstanding such disturbance intended as the *Queen* was fain to raise an Army to secure her in her Marriage. The *Precise Lords* had appointed the rendezvous for their forces the 24. of *August*, and a countermand issued out from their *Majesties* to attend

attend them at Linlithgow the same *Q Mary.*  
 day. But upon the 19. day of that month *John Knox* preacher before *Knox's Ser-*  
 the King at Edensburgh upon Isa. *mon.*

26. 13. O Lord our God, other  
 Lords besides thee have had dominion  
 over us, but by thee onely will we  
 make mention of thy name. He de-  
 claims against Tyrants and wicked  
 Princes, saith expressly, That God  
 sets in that room ( for the offences and  
 ingratitude of the people ) boyes and  
 women — That God justly puni-  
 shes Ahab and his Posterity, because  
 he would not take order with that  
 Harlot Jezebel. The King knew  
 whom he meant, and forbore *Displeas'd the*  
 his dinner out of anger. *King.* Knox was  
 summon'd before the Council, and  
 wisht to abstain from preaching  
 for some few dayes; He answered,  
 That he had spoken nothing but  
 according to his Text, and if the  
 Church would command him ei-  
 ther to speak or abstain, he would  
 abstain So far as the word of God  
 would permit. So the Kings com-  
 mand must give way to the *Chur-*  
*ches,*

Q. Mary.



The Lords di-  
vided in their  
Councils.

ches, and John Knox regulate the Churches too according to the word.

The Lords range up and down the Countrey to encrease their strength, but find not what success they hop'd for. This makes some divisions in their Councils, Murray and Glencarne were for an accommodation; the Hamiltons put no confidence in peace, pretending the enmity of Kings was implacable, no other way to be extinguished but by their death. This harsh advice took place with none but such as adhered to them upon a mystical reason, their near ritle to the Crown: And many others looking upon the quarrel as prosecuted upon private interest, more than the publick good, which was pretended, deserted their party, and so infirmed their strength. The remanant sent a Letter to their Majesties, flattering their persons, but enveighing against their Council, putting in some caution for Religion, and menacing a hard market

A Letter sent  
from that party  
to their Majesties.

market for their blood; if sought. The *Princes* guessing this might be to gain time, remitted no whit of their Military care, but made hard marches, the weather being very bad. At *St. Andrews* Proclamation was publish'd to inform the subjects about the true state of the difference, demonstrating to them that nothing lesse was mean'd than Religion most pretended; how hardly they were used, according to Mr. *Knox's* Doctrine, like Boyes and Gyrls in their pupillage, the *Lords* appointing their *Council* as their Guardians. The *Ministers* all this while were no cyphars, but knowing their *Majesties* were somewhat necessitated for money to pay their Army, which was come to a considerable number of 18000 men, thought it the fittest time to supplicate for their meanes. This piece of impertinency was easily swallowed among greater troubles, their authority being not such at this time as to stand upon termes, and expostulate at length

*Q. Mary.*

*A Proclamation at St. Andrews.*

*The Ministers petition unseasonably for their meanes.*

2. *Mary*. the Holy Lords of the Congregation being confiscate and banish'd:

They pray for  
patience, ha-  
ving no power  
enough to fight.

Enquiry made  
about the ob-  
struction of  
their suppli-  
cates.

Therefore they fall to their Prayers for patience, comfort, and constancy to the exil'd, which *John Knox* did not without honorable mention of them as the best part of the Nobility, the chief Members of the Congregation. But prayers and tears were not wont to be the onely arms of this new Church, and though they had no other at present, yet some course must be taken to reduce them into possession of such a power. This cannot be done without the exil'd Lords return into the Countrey, for which their Letters and missive supplicates not prevailing, enquiry was made about the principal obstruction, the common current of the *Queens* favour and mercy diffusive enough. requiring naught of the most delinquent Subject, but to take the paines to stoop and taste it as he pleased. This was found to be *David Rixie* Her Secretary, who by the excellency of his parts, and fidelity

lity of his service, in these many turns of treachery and falsehood, had rais'd himself to an intimacy with the *Queen*, much beyond the quality of his Birth, or place in *Her Court*. The *Brethren* had no such free access to the retirements of the *Royal Palace* as afforded them an opportunity to commit such a rape on *Majesty* as this: nor could there be they thought, a better hand than the *King* to rend in sunder the *Queens* heart, and rifle thence, by prerogative privilege, the counterfeit of her dearest servant, whom they were resolved to have thrown out of the world, that she might never more have benefit by his Counsel, nor content by his presence and attendance. But such transcendent wickedness as this requires supream providence to guide it, nor can any miraculous mischief be wrought but by the plenipotence of Heaven. To this purpose a Fast is proclaimed by the *Assembly*, and observed, *No Fast for strife and debate, nor to smite with the fist of wickedness;* *Isai 58.*

*D. Rizio pretended to be it, whose murder they designe, and attempt to draw the King into the plot.*

*A Fast proclaimed for successe,*

Q. Mary.

Suggestions  
unto the King  
against the  
Queen, and  
D. Rizio.

edness; such a Fast, no doubt, as the Lord had chosen, to undo the heavy burthens, to break the yoke, and to let the oppressed go free. The Kings head is daily possessed by convenient instruments with variety of jealousies about his *Queen*: her privacies with *David Rizio* are suggested as no arguments of her matrimonial fidelity; and the precedence of her name before his (*Her paramours invention*) did derogate as much from the due authority of an Husband, as from the *Majesty* of a King. Naught but *David Rizio's* removal can make way for the future innocency of the *Queen*: and very just is it thought that his heart blood should blot out his hands error in the writs. But bare-fac'd murder is not so beautiful as to draw a tender Conscience to embrace it. Religious mask may hide somewhat of the horror, and necessity of state animate, an adventure to take it by the hand, which the *Lords* of this black *Council* weighing with themselves, propound three Atticles to the King,



King. *Establiſhing the Religion. Re- calling the baniſh'd Lords,* and in the rear of theſe, *The murder of David Rizio.* His *Royal* word might va- niſh into ay, and be no ſtanding evidence for the ſecurity of the actors, who preſſe for a ſubſcription by his hand. The diſcourſe alone upon this is enough for an after- claim to his conſent, and the counterfeit of his name to give his diſavowing *Majeſty* the lie. Howſoever if his engagement were any, the reverence of a Father that adviſed brought him half way upon the miſſe-taken borders of his duty, and old *Patrike Ravens* reſurrection, who had for many moneths been bed-rid: but ſkipped very lively into this action, might impoſe on his youth as an oracle from the dead. Upon the *Saturday* before the *Tuesday* prefixed by the *Queen* for the attainder of the *Lords*, this crippled aſſaſſin in the company of the *Earl Morton*, *Lord Ruthuen*, *Lord Linſay*, &c. broke into the preſence, and in *Her Majeſties* fight

*Q. Mary.*

*Three Arices propounded by the Lords unto the King.*

*D. Rizio hurried from the Queens preſence, and murder'd.*

2. Mary.



The Queen  
desired to take  
this for good  
service.

She is jealous  
of the like vio-  
lence intended  
to her person.

who was then great with child, carry violently away her servant of greatest secrecie and trust, and within a Chamber or two by fifty three stroaks with their whingers or daggers, murder him for the advancement of the *Discipline*, which work now goes on apace, the *Earl Murray* and the banish'd *Lords* returning to the *Court* upon a pretended summons from the *King* These with the Murderers sit in *Council*, desire the *Queen* to take the act for good service, because hereby were so many Noblemen restored. The poor *Queen* was fain to be silent in what she could not help, and not knowing how soon her own turn was to come, as an essay of their intentions, desired the armed Guard might be dismissed, for granting which the cruel *Brethren* count the *King* uxorious and simple, the *Earl Murray* facile, and the other *Lords* too inclinable to submit. Her Majesty though good natur'd, was neither stupid, nor partial when indued with exereive power.

power. The blood of *Rixio* called upon her for Justice more then the memory of his good service, or her own affection did incite her to revenge. This opportunity she took to summon her loyal Subjects to *Dunbar*, whither Her Majesty privately withdrew. The guilty Lords did not like to have any armed assemblies appear but their own, and accounted it an entrenchment on their priviledge for the *Queen* to act any thing but by their counsel. At the same time and place where they should have answered to their charge, they convene to protest against the *Q.* proceedings, yet wanting that which was wont more then either their authority or innocency to spirit their dispute, they disperse themselves to seek each a single sanctuary in a corner. The *King* and *Queen* in March were attended with a strong Guard to *Edenburgh*, His Majesty having before by Proclamation quit himself, not onely of the guilt, but all fore-knowledge of the murder (which is not incon-

*Q. Mary.*

Yet calls the Lords &c. to account for the murder.

\* *Edenburgh*, *Tolbooth*.

They protest against her proceedings.

But disperse.

The King quits himself by proclamation of all guils.

Q. Mary.

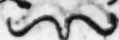


Search made  
after the a-  
flors.

An interrupti-  
on by the Mini-  
sters suppli-  
cates.

The demur up-  
on acceptance of  
the Queens  
grant.

sistent with what was said of an ar-  
ticle propounded, so they acquaint-  
ed him not upon his refusal with  
their designe) search is made by or-  
der after the actors and partizans,  
care being taken that the Brethren  
which so zealously prayed and fasted  
for poor Rizio's death, should not  
surfeit at their leisure on his blood.  
The common hackney-interruption  
of every Royal enterprize or process  
was the humble and lamentable  
complaints of Her Highnesses poor  
Oratours, the superintendents and  
Ministers, &c. who still want  
their meanes, and at this time, it  
may be a reward for their late ser-  
vice. But here they fetch their  
breath short, and cannot lengthen  
out their supplicate as heretofore,  
to abolishing the Mass, & antichristi-  
an Bishops, the temporal sword was  
wanting which should strengthen  
their weak hands, and confirme  
their feeble knees. The Queen gra-  
tified their present modesty with a  
promise, although the Assembly was  
nice in owning her gracious per-  
formance afterward, for the writ  
of

of maintenance subscribed by Her *Q. Mary.*  


they take time to deliberate about acceptance of it from her hand, and answer very gravely, *That it was their duty to preach to the people the Word of God truly and sincerely, and to crave of the auditors the things that were necessary for their sustentation, as of duty the Pastours might justly crave of their flock; and further it became them not to have any care.*

*Of whose denial they could have made better use.*

Which plain contradiction can admit of no other *Salve* but this. That they wanted not the subsistence, for which they so frequently and importunately petition'd, nor had they any desire to be answered by a grant; but this colourable pretence they could ever make use of to usher in their more peevish demands, upon denial whereof, or (which they made ever equivalent) delay, the publick commiseration of their poverty who laboured in the Gospel melted the peoples loyalty into a tumult. About this time comes matter of joy for all, though upon several grounds,  
 and

*Jac. 6. June 1566.*

*A Prince born.*

*2. Mary.* and different hopes of advantage to be made by it, the birth of a *Prince*, of whom if the *Brethren* can get the godly education, and mold the new discipline into his creed, there can be Gospel enough beside *Knox's* Book against the Empire of Women, or else club law, which is better to prevail with the *Queen* for a surrender of the Crown and Scepter into his hand. In reference hereunto, after thanks and praises, are made many supplications to God, and wishes (more powerfull persuasions being wanting) that he might be Baptized according to the manner of the *Reformed Churches* in the *Realm*. But the *Bishop of St. Andrews* is thought to have a more authentick mission then the *Brethren*, and the Sacrament efficacious from his hand though none but boys could be got to bear torches at the solemnitie of the *Chriftening*. This they take ill from the *King*. This check to the Discipline seemed ominous, and if the future removes in the *Princes* education should be answerable, the *Brethren* saw they might be mated in the end

end. The King had either taken no impression by their counsel about *Rixio*, or retain'd very little of it after his dispatch. He had been so uxorious as to put the bloody Lords to shift for themselves, and being given to his sports might possibly leave the yong child wholly to the *Queens* disposal; at the best he was but a Cypher in Religion, and fill'd up the room of a more significant figure, a *Regent*, or *Protector* of the *Prince*. The strong reports of his engagement against *Rixio* hath wrought a visible suspicion in the *Queen*, and that will be enough to draw a popular jealousy upon her self, though *Murray* and his complices be the true politick *Assassins* that act a second Trajedy in the murder of the King. Howsoever this bloody businesse was contrived and executed, the Corps of the murder'd King was thrown into a Garden, and one of his Servants strangled with him, the house where he lay in *Edenburgh* blown up in triumph for the designe taking effect, or as a signal to the

*A Regent or Protector thought more proper for their occasions.*

*Whereupon the King is observed, and one of his servants strangled.*

*Brethren*



Q. Mary.

The Queen again in solitude.

Thinks of marrying E. Bothwel.

Having fore-casted all difficulties so be encountered.

Brethren to blaspheme God by their midnight Thanksgiving.

Now was the poor Queen once again reduced to her solitude, without the comfort or assistance of a Husband, in greater hazard of her peace and security then ever by what she foresaw would be acted against her by the Reformers under the umbrage of her Son. To prevent what she well could of this mischief she casts her self upon the desperate adventure of a sudden marriage. The experience she had of Earl Bothwells trust, and the clear opinion the world had of his courage led her nuptial affection unto his comely person by the hand. The intended divorce between the Earl and his Lady upon the lawfull ground of too near consanguinity would assuredly set him at liberty for her purpose, and Her Majestie thought Religion as well as policy might be had to justifie his help, being then at leisure, in supporting of a Crown, she presum'd on her innocency to quit her from the slander

Q. Mary.

der of the *Brethren* about her former familiarity with the *Earl*, and upon the justice of the Law to wash his hands in the sight of the world from the murder of the *King*. What other inevitable difficulty, she must encounter, she left to providence and the fortune of war. And if by all the faire means to be used the precise mouths could not be stoppt from shooting bitter words, and sharp arrows against her person or government, she saw no way left but to hold their hands, and cut their venomous tongues out with the Sword. But the *Brethren* were never wont to be backward, to raise a *Rebellion* in their own defense as they call'd it, and much more unlikely is it they should be now when a young *Prince* was committed by Heaven unto their charge. The fountain-head for sedition was most commonly at *Edenburgh*, which now had for a Conduit *John Craig* the Minister, who declaimed fiercely against the divorce and marriage, and as boldly as could be maintain'd his

*John Craig* de-claims against it, and excites the people to rebellion.

*The Queen demands Edenburgh Castle, and obtains it on an hard condition, for the person of the Prince, the original of her ruine.*

*They address now no more supplicates.*

his discourse when he was question'd for it before the Council. Hence tumults beginning, the Queen thought to seize the Castle of *Edenburgh* to suppress them, which she demands of the old *Earl of Marre*, who, though sick at *Sterling*, advis'd by his Confessours would make no surrender, and exchange he would for no less then the person of the Prince. The condition was hard, yet at length consented to by the Queen, who might have saved some part of her future trouble it may be her head, if when she kissed and shook hands with her Babe, she had taken off her Crown, and thrown it into the cradle, for now we hear of no more *Supplicates*, and *bumble addresses* to her; they had now a *Royal Infant* in their hands, whom as young as he was, they had taught to speak far better language then his Mother, and to act (with good authority and judgement no question) their hearts desire in behalf of the Discipline. The Queen may now pro-

proclaim what she please, as she did, they say, large favours towards the poor Protestants, she mistakes herself, they are no such men as mean to live on her almes, having got her onely jewel in possession, and will have very shortly her Crown; but they had not hands enough yet to remove it, being like a nail fastened in a sure place of Female magnanimity, and innocency, and the Throne had by late marriage acquir'd a stout Champion to protect it; nothing now but slunder and violence can get it into their power, and they must be sure to coyn the former of good mettall, whereby to purchase an effectual assistance in the latter. They set up shop at Sterlin, and hammer out a conceit that the Queen and Earl of E. Bothwell's Bothwell had an undoubted resolution to murder the young Prince, and next a band or covenant to protect him. But Argile one of the banded Lords, could not sleep well with this shackle about his Conscience, and the next day reveals the

Isai. 22. 23.

Their malicious calumnie of the Queen, and resolution to murder the young Prince.

con-

*Q. Mary.*

*The Queen  
raisceth an Ar-  
my.*

*Yet proclaims  
great concess-  
ions.*

*They besiege  
Her Majesty  
at Borthwike-  
Castle.*

*Thence they go  
to Edinburgh.*

conspiracy to the *Queen*. She hath many of the *Lords* that adhere to her, & a daily access of strength from the common people. But *Her Ma. jestie* makes first approaches by her goodness, before she moves toward the conspirators with her power. Having proclaimed a Grant of their demands for Religion, she doth the like to the other Article of policy, and passeth her *Royal* promise to be hereafter guided by the advice of her Nobles. This they thought was to direct a way to *Sierlin*, where having yeilded all, it might be taken for reason or a civil favour to gratifie her with the restitution of her Son. To intercept her in this hast they besiege *Her Majesty* and the *Earl* at *Borthwike Castle*, where nothing was wanting to the surprisall of their persons but the *Earl of Athols* men to stop a passe, by which they both escaped to *Dunbar*. The Rebels thus defeated in their plot, make what hast they can to *Edinburgh*, where they found no hard enurance into the City, and they

they pretended to some underhand favour from *Balfour* Governour of the *Castle*; yet as guilt is prone to suspicions and fears, they confide not so much in their friends or strength, but that divided in their counsels the prevailing party inclin'd to a disbanding and shifting for themselves; but the *Queens* Army drawing near, despair of mercy made them resolute, and united their factions to hazard all at once. *Musselburgh* field was the place where both Armies met, and being ready to joyn battail. *Mon. Croke* the French Agent unhappily interposeth for a Treaty; gets the *Queen* to promise pardon, and then offers it in her name to the Lords of the conspiracy; they had no mind to take her word, nor his, and the *Earl of Glencarn* very majestickly told him, *They came not thither to take, but to give pardon at their pleasure.* The *Queens* yeilding to this partly put a jealousy into her Army that she had no great faith in the good fortune of the Battail, and

*Q. Mary.*

*Yet incline to disband, but are prevented by the Queens approach.*

*An unfortunate Treaty by the French Agents means.*

*The Queens Army discouraged.*

*L.*

*Glen.*

*Mary.*

Glencarnbold answer spake a too fixed resolution in their enemies. This, and some treachery that was acted in the dark, made a great party declare against the business for which they came into the field. The *Queens* passion, running too quick a division upon intreaties and menaces, evidenc'd to them the distraction of her mind, which at length brought her to a precipice, & threw her into a ruine. She sends to treat personally with the *L. Kirkaldie* of *Grange*, with whom he holds a discourse while the *Earl Botbwell* of late made *Duke of Orkney* was out of present danger. Afterward *Her Majesty* goeth with him to the Rebels, by whom she was at first received with as much reverence as hypocrisie could counterfeit, which being only a false paint upon the van or front of the Army, when she had made a little farther entrance, she heard a loud cry, *Burn the Strumpet, and Parricide, Burn the Strumpet and Parricide*, This courtesie pursued her untill she was welcom'd by

*Her Majesties*  
discourse w. th  
*L. Kirkaldie* of  
*Grange*, while  
*E. Botbwell*  
slips away.  
Her horrid en-  
tertainment in  
the Rebels Ar-  
my.

*Her Majesty* goeth with him to the  
Rebels, by whom she was at first re-  
ceived with as much reverence as hy-  
pocrisie could counterfeit, which be-  
ing only a false paint upon the van  
or front of the Army, when she had  
made a little farther entrance, she  
heard a loud cry, *Burn the Strumpet,*  
*and Parricide, Burn the Strumpet*  
*and Parricide*, This courtesie pursu-  
ed her untill she was welcom'd by  
a Pa-



a Pageant, or a fair banner displayed, wherein was picture'd K. Henry, (the Lord Darley) that was dead, and a little Infant (the young Prince) at his Prayers to God for revenge upon the murderer. This was carried by two Soldiers between two Spears, and which way soever the Queen turn'd her face. as maliciously as might be, this was presented to her. When the poor innocent Lady fainted not under the burden of her guilt, but impatience of this most unchristian reproach, they held her upon her horse, and the banner still displayed on purpose it may be (there being more yet undiscovered of the designe) to affright her Royal Soul into her body, if it attempted to spring out. Being somewhat recovered, they hurrey her toward *Edinburgh*, but her faintness of spirit, after the late torture, declining so great hast, a common Souldier was instructed to cry out, *You linger to no purpose; The Hamiltons are not at hand here for your rescue. When*

*Q. Mary.* they had brought her to the City;  
 they thrust her into an *Inne*, where  
 She is thrust in- if she look't but out at window, to  
 to an *Inne* at weep at that liberty, as the tears  
 Edinburgh, and trickled down with the sad sound  
 guarded. of her sighs, & the pitty of some tender hearted people ascended in a whisper, she was sure to have that cursed banner a fresh presented, which forced her to this choice, a perpetual rack, or close imprisonment, yet the Rebells fearing the effects of such still conference between a distressed *Queen*, and her commiserating subjects, post her the next day to a Castle in the *Isle of Lochleven*, where a proud harlot insults and tramples upon her calamitous person, while her ambitious bastard playes the part of a pretender to the Crown.

Thence posted  
 away to the  
*Isle of Lochleven*.

The Ministers  
 assemble,

And now it was high time for the godly *Ministers* to meet in an assembly, and with the Seal of the Spirit make good all these proceedings; which they did, and farther service, for the *Hamiltons* had got a strong party of the *Nobles*, and

as great an Army as the Brethren. To these and to diverse Neutrals were sent several conscientious letters from the Clergie, to summon them in for the settling of Gods true worship in the Church, beside a spiritual quaternion of John Knox, Douglas, Row, and Craig are deputed Commissioners with instructions to like purpose, in expectation of whose return was the Assembly prorogued. But so much time was lost, for neither soothing Letters, nor supling language could prevail for their company. This summons, though rejected, was sufficient to authorize the faction at Edinburgh, to combine in the maintenance of some such Articles as these.

Q. Mary.



Four Commissioners deputed by them to summon in the Hamilton's, &c.

Articles agreed on by the Rebels.

That all crimes and offences against God should be punished according to Gods word, &c. but they make no particular mention, as that doth, of Witchcraft and Rebellion.

That they would protect the young Prince, against all violence, (his Imprisonment at present they counted none.)

L 3

That

Q. Mary

That he should be committed to the care of four wise and goodly men. The first time, I have heard of a Clerical Assembly chusing Lords Protectors, That they would set up and further the true worship of God, — and all that may concern the purity of Religion, and life. And for this to take arms if need require. They should have added, Where need requires another pretense, they would take that for taking arms, or if it please them, take arms without any.

That all Princes and Kings hereafter in this Realm before their Coronation shall take Oath to maintain the true Religion, which if they do, to be sure theirs is out of protection. This being done, the Assembly brake up.

They are yet perplex'd in their thoughts what to do with the Queen.

But all this while they were troubled how to rid their hands of the Queen, who, though a prisoner, had yet such authority at liberty as prevented the Brathren from being absolute in their power. In consultation about her, some were for a conditional restitution, others for

a le-

a legal Tryal, deposition, and condemnation to perpetual imprisonment; but *Knox* and the meek-spirited *Assembly-men*, upon some holy inspiration publish'd this mercifull censure in their Pulpits, To have her divested of Royal authority and executed, which took effect in the end, although not in so short a time, nor by the same hands they then hastily desired.

*Queen Elizabeth* of England, whose Royal dignity did rather cherish her in, then exempt her from, an eager emulation, which is very inleperable, (in some cases happily incident) to her Sex, partly by that, and partly upon a conscientious care to preserve and enlarge what is call'd in the Males, the Protestant Religion, the sincerity of which was ever pretended, but never mean'd nor practis'd by the *Presbytery* in Scotland; and farther upon the jealousie she had of the great reputation, and growing power of her successor, had from time to time recruited the strength, and supported the fainting spirits of that fa-

*Q. Mary.*

*Queen Elizabeth* beith emulation, &c. made her countenance some of their proceedings.

*Q. Mary.*

*Their ingrati-  
tude and scorn  
result'd upon  
her.*

tion; yet at such opportunities, and upon such politick advantages, as gave all her actions the countenance of justice, and her self the honour of being as bitter to theirs: but when by the help of her Sword they had cut out their way, and got the Royal Scepter in their reach, like perfidious *Rebells*, *ungratefull* and *cruel Murderers*, as she call'd them, they turn'd the point upon her self, would stand no more to the courtesie of her imperious mediation; denyed her Ambassador access to their *Queen*, and sent him back with a *French Proverb* in his mouth, *Il perd le jeu, qui laisse la partie*, to bid her have a care to continue a Friend to their party, lest having got the fore-game for them, she lose an after-game, more considerable, when she playes it for her self.

*The Queen mo-  
ved to quit her  
Crown, and  
permit Murray  
to be Regent.*

In the interim the Lords *Lindsey* and *Ruthuen* were sent to the *Queen* to have two Writs signed; one for the renunciation of the *Crown* and *Royal dignity*; the other to ordain the

the *Earl of Murray* Regent, during *K. James 6.*  
the *Princes* minority. They having  
by their hard usage brought upon  
*Her Majesty* some infirmity of bo-  
dy, did her the courtesie to put her  
in mind of that as a fair pretense,  
why she gave up her Crown and  
Government, but to ballance that,  
they threatned her with Death if  
she refused. Whether *Her Majesty*  
set her Hand or no, is not so certain,  
as that it was proclaim'd she had, at  
the *Market-cross* of *Edenburgh*; and  
soon after the young *Prince* Crown-  
ed *King* at *Sterlin*, where *John Knox*  
sanctified his inauguration with a  
Sermon, and *Earl Morton*, one of  
them that kill'd his Father, with  
*Lord Hume* that mean'd as much un-  
to his Mother, when he besieged her  
in *Borthwike Castle*, took the Oath  
in his behalf, *That he should constant-  
ly live in the profession of the true Re-  
ligion, and maintain it, &c.* It's no  
matter whether the *King* knows it  
to be true or false he swears to.

The Prince  
Crowned at  
Sterlin.  
*K. James 6.*

The



*James 6.*

*Murray returned out of France, and proclaimed Regent.*

*The Queen escapes out of prison.*

*Her last ill success in Battail.*

*She escapes to England for protection.*

The next solemnity was to proclaim the *Regent*, who was returned out of *France*, whither he had cunningly diverted to avoid the discovery about the murder of the *King*, and his personal appearance in the deposition of the *Queen*.

After eleven months Imprisonment (in all which time she was not once permitted the sight of her Son, which she earnestly desired,) Her Majesty by the help of *George Douglas*, Brother to the *Regent*, makes an escape out of the *Castle*, and *Island of Lochleven*, and within ten dayes got an handsome Army, and fought a Battail for the recovery of her right; but her Friends that were stronger in their affections than arms, were unfortunately dispersed, and her self narrowly escaped to the borders of *England*. Afterward, having sent a Letter to *Queen Elizabeth* to crave protection in her Kingdom, as apprehending some danger in her stay where she was, prevented the *Queens* answer by her coming to *Carlisle*.

What

What passed before *Queen Elizabeth* Commissioners at York, and herself at London, whither the Regent came, being only a discussion of the Scotch factions on all sides, and including title of the Clericall proceedings, I purposely omit.

The Regent being returned into Scotland, meets with new commotions, rais'd by the opportunity of his abience; and after ward was overtaken, by that which pleas'd him worse: three desires from *Queen Elizabeth* in behalf of the banished *Queen*.

1. That she might be restored to her former Authority, and place. Or,

2. That she might be joynt Regent with her Son, and her Name as well as his in all publick Acts and Writings, yet so as Murray should bear all the sway until the King came to seventeen years of age: Or,

3. That, if the *Queen of Scots* liked of it, she might enjoy her peace in a private condition, and with it what honour should not be prejudicial to the

*Queen Elizabeth's* desire unto the Regent.

*K. James 6.* the Royal dignity of the King  
 Beside, the *Queen of Scots* sent  
 Letter to demand a fair judicial hearing about the businesse of her marriage with *Earl Bothwell*, that if

were found illegal, she might have the benefit of a divorce, and be quit of that engagement. These were referred to a Parliament at *Perth* where the last of *Queen Elizabeth* propositions were yeilded to, upon hopes to get her within the limits of their power, when she could have no pretense to raise a party, being divested of all her *Royalties*, and to be acknowledged as no other then a private person, and subject to the rigor of their Laws, by which within a very short time she might be reduced to her former condition in the *Castle of Lochleven*. To the

*Queen of Scots* Letter they make exceptions upon her assuming the title of *Queen*, &c. and when offer was made that that should be amended, and urged as a strange Paradox that they which had so much pressed the illegality and impiety of that

*Queen of Scots*  
 demands a bearing about her last marriage.

*All discussed in the Parliament at Perth.*

*Whence the two Queens receive little satisfaction.*

King that marriage, would not now yeild  
 unto a cognizance of the businesse;  
 they made many frivilous demurs,  
 as to have 60 dayes given for the  
 summons of *Earl Bothwell*, who was  
 now in *Denmark*. &c. and at last  
 spake plainly, that they would have  
 her send to the *Danish King* to  
 take his Head off, and then she was  
 at liberty to marry whom she pleas-  
 ed. *Queen Elizabeth* not liking  
 the *Perib Parliaments* answer, nor  
 the young Messenger that brought  
 it, they call'd another at *Stirling*, and  
 from thence sent *Pelkarn* with a sub-  
 tile enlargement about their decli-  
 ning the two former of her three  
 Propositions; but because they saw  
 so long as the exl'd *Queen* had the  
 countenance of *Queen Elizabeth*,  
 she had opportunity to encourage,  
 and some means to assist their ene-  
 mies, which now began to be some-  
 what potent; they take a sure way,  
 to set the two *Queens* at variance  
 by severall suggestions, wherein  
 what was true, had been done by  
*Murray's* advice, if not first pro-

*R James 6.*

*They demurre  
 about E. Both-  
 well,*

*Pelkarne sent  
 with their apo-  
 logy to Queen  
 Elizabeth.*

*Their subtilty  
 in making a  
 difference be-  
 tween the two  
 Queens by  
 much falsehood  
 mixed with  
 a little truth.*

*K. James* 6. retirement, the private overture of a Marriage between the *Queen of Scots*, and the *Duke of Norfolk*; and what was false; they were sure would incense *Queen Elizabeth*; and prevent all possibility of farther mischief from the *South*. Of this nature was

That she had passed away to the *D.* of *Angus* her right to the *Crown of England*, That she and the *Duke of Norfolk* intended to cut off the present *Royall* possessions of both *Kingdomes*, which plot must be discovered by providence just at *Pelcarnes* coming to the *English Court*; whereupon the *Queen* and *Duke* were presently secured. After this the *Regent Murray* goes on with less opposition, and better success in *Scotland*; yet in the midst of his victories was rewarded for his murders, rebellions and falsehood, being shot at *Lisbrow* in the belly upon a private revenge, and so prevented of dispatching the young *Prince*, which may be very fairly guessed by his proceedings

*Q. of Scots*  
and *D. of Norfolk* secured.

*Regent Murray*  
killed.

things to be intended, his Mother *K. James's* boasting her self to have been the Wife, not the Harlot of *James the fifth*, and so this her son the lawfull inheritor of the Crown.

The holy Brethren would fain had *Murray* cannoniz'd for a Saint and Martyr in the cause; and his blood reveng'd they car'd not upon whom, so any of the *Queens* dutifull Subjects might be cut off.

*The Brethren prosecute revenge.*

To bring such upon tryal as stood most in their way, were many popular supplicates presented, and what reason was rendred for deferring the enquiry, at least till the

*Affizes*, if not rather till the next *Assembly in May*, they either take for a close compliance of their *Peers* with the *Queens*, or an impolitick yielding advantage to their enemies. At length some of the

wisest began to put in questions by what authority they could proceed to this or any other execution of Law, the *Queen* being deposed, the *King* in his non-age, and no legal establishment to be made of

*A scrupulous question put to them.*

a suc-

*K. James 6.* A successor to *Murray* in his Re-  
 gency of the Kingdome. Fair  
 would they have made use of an old  
 by grant extorted from the *Queen*,  
 but that they found null by the for-  
 mer election of *Murray*, and if  
 now taken up for authentick, might  
 be thought a recalling her *Majesties*  
 authority from the dead. This not  
 holding good, they leave all their  
 sawcy *French* Proverbs behind  
 them, and come fawning upon  
*Queen Elizabeth* in *English*; she  
 denies them as well advice as affi-  
 stance, having before made plau-  
 sible promises of both to the *Queen*  
 of *Scots*, though her prisoner. The  
 Rebels were sensible what ground  
 the *Queen's* party daily got by their  
 Anarchy, & though their necessities  
 hastened them toward a conclusion  
 of somewhat, yet, not knowing  
 what they were to seek by what  
 means, and in what method to  
 effect it. *Queen Elizabeth*, who  
 seem'd not fully satisfied with the  
 thing, must not be disgusted by  
 the person. The *Earl of Lenox*,  
 the

Their applica-  
 tions to *Q.*  
*Eliz.* rejected.



the young Kings Grandfather is *R. James 6.*  
 pitcht on for several reasons look-  
 ing that way; and first upon some  
 Assembly revelation he was chosen  
 an *Interrex* or *Interloping King*,  
 which soon after by some divine  
 counter-light was discovered to be  
 a monster in Government, sus-  
 pected for *Saturnes* unnatural sto-  
 mack, that might possibly devour  
 the young King and *Jesus Christs*  
 Scepter to boot, which the *Pres-*  
*bytery* had given him to play with  
 in his hand. To avoid this dan-  
 ger they divest him of his *interre-*  
*lary Kingship*, and having no law  
 upon earth to impower them, they  
 furnish him with a *Regency* from  
 heaven. And now in his time no  
 question all *Parliamentary* as well  
 as *Assembly* authority may plead  
 to be by divine right, and their  
 proceedings are justified by this  
 extraordinary providence of God.  
 Upon this Patent the new *Regent*  
 reforms what he could by the sword;  
 according to the true sense of the  
*Discipline*. The poor captive  
 M Queen

They confer re-  
 gal power upon  
 the Earl of Le-  
 nox.

Divest him a-  
 gain of it, and  
 make him Re-  
 gent.

K. James 6.

*Q. of Scots By  
all means ex-  
pects her li-  
berty.*

*Queen Eliz;  
gives fair an-  
swers to her,  
and her inter-  
cessors.*

*Q. Elizabeths  
Councill how  
affected at this  
time.*

Queen in compliance with the principles of nature, and likewise in discharge of her civil duty (who had the trust though not possession of a Kingdome) by *submits* yet enough *Majestick* requests in *England*; by a mediation from *France* and *Spain*, agitates what she can for her liberty, and this for stopping farther effusion of Christian blood in her Countrey, and preventing the progresse of oppressive pyrrany over her party. *Queen Elizabeth* sensible of these unchristian proceedings, by her arbitrary power sometimes orders a truce between the *Scots*, gives fair answers as well to her prisoner as forein Ambassadors that interceded for her, advises with her *Council*; wherein some were misled by too facile credulity of false informations from the North; others, not improbably, corrupted; all too much affected to their own interests, and an overweening solicitude about the peace and security of *England*. This begat an overture too high and

and imperious for a magnanimous free-born *Princess* to yield to ; put new thoughts and designs into the *Pope, Spaniard, and French*; enlarged the breach between her *English* Subjects, ( for they had been divided and some unsatisfied in the

K. James 5.  


They involve her in a multitude of difficulties.

proceedings relating to the *Scotch Queen* ) reviv'd and multiplied conspiracies at home. Into all these did the northwind blow the sparkles of the *Disciplinarian Rebellion*, which more or less encreased the flame where they lighted, if upon matter ready to fire with a touch.

*Queen Elizabeth* finding her self environ'd with danger, and apprehending no possible security but in a perfect composure of the *Scotch* differences, in order to it calls upon the *Presbyterian* division for a new account about the deposition of their *Queen*.

She calls the Scots to account about the deposition of their Queen.

They exhibit a large remonstrance upon it, stuffed with so much pride and barbarous insolence, as left no place for religion, reason, or law, although they were great pretenders to the last,

They exhibit a large Remonstrance rebellious and antimonarchiall enough.

*K James 6.* pleading *Ancient privilege of the Scotch peoples superiority to their Prince.* This ( for which their *Reformed Brethren* may thank them ) they fortified with *Calvins authority*, and in some cases enlarged it to *imprisoning and deposing Kings* what, or wheresoever. They not onely justified their censure but magnified their own lenity to their *Queen*, as to the pardoning of her life; to the succession of her son, who being in their power, and standing onely by their pleasure, no marvail if in this years *Assembly and Parliament*, all *Acts and Statutes* made before by him and his *Predecessors* annext the *freedom and liberty of the true Kirk of God*, a c ratified by his name, whenas yet he could not superscribe them with his hand. *Queen Elizabeth* saw

1571.

*Queen Eliz: ]*  
*dislikes it.*

and disliked the drifts of these *Antimonarchical maxims and practises*, yet not resolute enough to trust providence with the preservation of her person. At the next meeting in the *Lord Keepers House*, per-

persists in one of her principal demands from the *Queen of Scots Commissioners* to have, beside the delivery up of two strong Castles, the *Duke of Castle Herault*, the *Earles of Huntly, Argile, Humes, Harris, &c.* to be Pledges or Hostages for the good behaviour of their *Queen*. This was to change one prisoner for more, to disarm the *Scotch Queen* and turn her into a wilderness of wolves, or more savage beasts, ready every minute to devour her. The *Bishop of Ross* and her other *Delegates*, lookt over *Queen Elizabeths* shoulder and her *Councils* to see the black *Assembly* men vying hard for the honour of this fatal invention; returned a modest answer to Her Majesty,, That this could not be yielded in *Christian prudence*, nor mercy to their miserable *Mistresse*, wch was repelled by the *L. Keeper* with that sharp reply, which, if any thing, cut off all mutual confidence in the *Queens*, That the *Kingdome, Princes, Nobles, Castles, and*

*K. James 6.*

Yet persists in her high demand from the *Qu: of Scots Commissioners.*

Their modest answer.

*L: Keepers sharp reply.*

*K. James 5. what soever else was valuable in Scotland, could be no considerable pledge for the security of England.*

*A truce between the divided parties in Scotland, made by Q. Eliz.*

While matters were thus carried on there, both parties in Scotland by *Queen Elizabeths* order, entered into a truce which the *Disciplinarians* kept according to the articles of their faith, putting to the sword what persons of quality they wished out of the way, wherein the murder of their late *King*, and a feigned design to poison this now intended being, served them very plausibly for a disguise; They seized upon what Castles and Forts they could get by fraud or stratagem, without any great noise of armes; among the rest, that on *Dunbriton frish*, where the fury of the meaner sort being slackened by customary murder, the wrath of the *Regent* and his sanguinary Chaplains must have a solemn holy sacrifice to appease it, which was the *Archbishop of St. Andrews*, whom they found in that Castle. He craved the ordinary justice of the law, but the fear of

*The Regent and his do notwithstanding what they please.*

*They hang up the Arch-Bishop of St. Andrews.*

of *Queen Elizabeth's* mediatory Letters, or any other prevalent possibility to save him, carried him the shortest way by a *Council of war*, so be, as he was, dispatched at the Gallows. But divine vengeance not long after found the *Regent* out at *Stirling*, sitting secure, as he thought, in his *Parliament of Rebels*, where by the hands of some on the *Queens* party, he paid the due debt of his blood to the innocence of that holy Martyr whom he murder'd.

*Revenge taken upon the Regent.*

And now the good Brethren having divers months since, outstript the rebellious precedents of their ancestors, by leaping over the letter, and all pretensions of Law and authority in the election of their *Regent*, find themselves safe on this side all scrupulous trouble, and so without any more addresses into *England*, or home disputes about stating their power, commit their cause to the protection of *John Erskine Earl of Marre*, whose first ominous repulse before *Edinburgh*, and mild temper inclining toward a

M 4 composure



*K. James 6.*

*They make the  
E of Marre his  
successor, who  
is so vexed by  
them, that he  
shortly dies  
with grief.*

*The Parlia-  
ments fierce  
proposition to  
Eliz. about  
the Queen of  
Scots.*

*Rejected.*

*A resolution  
taken by the  
Rebells in Scot-  
land fatal to  
the Queen  
and her party.*

composure, together with his im-  
pardonable endeavours to bring in  
again Archbishops and Bishops, drew  
such swarms of contentious Presby-  
ters about him, that after thirteen  
moneths struggling with his own  
Conscience and their unconscienti-  
ous proceedings, he dyed through  
extremity of grief.

In this time, by the good managing  
of the Brethren, a proposition was  
made by the Members of Parliament  
in England, That if the Queen of  
Scots acted any thing against the  
known Laws of the Land, upon ad-  
vantage given by her contract of mar-  
riage with the Duke of Norfolk, she  
should be proceeded against as a Wife  
to one of the Peers of the Realm. But  
for Royal Majesties sake Queen E-  
lizabeth interposeth by her power,  
and would not suffer it to be put to  
the Vote of the House, or at least  
not enacted as a Law. After all this  
juggling and under-hand contri-  
vance, the Disciplinary faction in  
Scotland perceiving trouble and ha-  
zard increasing upon them at home,

*and*

*M*

*and*

and potent enemies multiplying a-  
broad, resolve now to cut up root  
and branch of all that hindred the  
growth of their dominion, and ha-  
ving but blunt instruments in Scot-  
land, make bold with the highest  
authority, and sharpest ax of Eng-  
land to effect it, wherein as part of the  
work is easie with some rotten  
boughs, which, having no intrinse-  
cal conjunction nor continuity with  
that body whereof they had been  
arms and members, were broaken  
off at pleasure by the hand of Ju-  
stice: so the knotty pieces were,  
not without some difficulty  
wrought off by the strength of ma-  
lice, and acuteness of subtilty in the  
too partial industrious Journey-  
men for the cause. The *Bishop of*  
*Rosse*, the *Queen of Scots* greatest a-  
gent and advocate, fencing under  
the umbrage of the publick Em-  
bassie, saved his life, but not his li-  
berty to do her service, *Felton*, *Sto-*  
*ny*, *Barnes*, *Mather*, &c. were at  
several times arraigned, and execu-  
ted. But these were taken to be at

R. James 6.



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Diggers execu-  
ted in England

**K. James 6.** too great a distance to give warning to their captive *Queen*. The *Duke of Norfolk* was her principal adherent they aim'd at, the most likely Champion to have justified her title; who, though at his death he protested his chiefest endeavours had been to reestablish the oppressed *Queen*, and suppress the rebellious practises in her Kingdom; yet, because his Plot was laid in the dark, and his complices abroad such as, for their own ends, kept not within the compass of his designs, but wrought the ruine of *England* into their hopes, met with Law enough to condemn him by his *Peers*, and after four moneths reprieve by the *Queen's* singular favour, inexorable Justice to behead him upon the Scaffold.

The Brethren  
well-pleased at  
the successe of  
their designs,  
and approach of  
the Axe so near  
their *Queen*,

This much heightened the *Assembly* men in *Scotland*, who wiping the successe of their eyes to behold, with much consolation of spirit, by what a slender thread their successes had hung the ax over their imprisoned *Queen*, endeared each other by the mutual

mutual assurance they gave, it could not be long before her Head too must off, and then the Discipline they thought would take place with the unquestionable Succession of the King. Not ten dayes passed after the Dukes death, before they wrought by their Agents, that Commissioners were sent, Lord de l' A. more, Sadler, Wilson, and Bromley, to expostulate with the Queen of Scots about her unreasonable practices against the Crown of England, and to ring the knell of the Dukes destiny in her ears. The French more earnestly than before interceding for her liberty, are silenced with instances of their own cashiering their Kings, Childerike by Pipin, Charls of Lorrain by Hugh Capet, imprisoning the Queens of Lewis, Philip the Long, and Charls the Fair, successively. The cases of Henry the Second of England, Alphonsus of Castile, and Charls the fifth of Spain, and Seseile are produced as precedents for taking the Crown, their Mothers surviving; And

To whom Commissioners are sent to expostulate.

The French interceding, are answered with instances from their own and other Nations.

*K. James 6.* And the honourable restraint of the *Queen of Scots* pleaded a favour beyond her desert, or on this side her guilt, and onely for the security of *Queen Elizabeth* and her Kingdom, yet room was left for the *Queens* ingenuity to acknowledge that the former extraordinary and extrajudicial examples were not drawn cleer off from their Lees, nor justifiable in every circumstance that accompanied them. After this the *Duke of Momorancie* Ambassador from the *King of France* presseth a cessation of Arms in *Scotland*, a free *Parliament*, or at least delegates from both sides to treat at *London* with the like deputed by the *Queen of England*, and *French King*; but this could not be hearkened to, and the aversion of *Lord Grange* with his Garrison in *Edenburgh Castle* from peace, upon hopes of supplies out of *France*, is made the only barr against a general accord.

*The Assemblies*  
domineer while  
no Regent in  
*Scotland*.

Since the Earl of *Marre's* death, there had been no *Regent in Scotland*, but *Christs viceroies* in black  
took



took the care of both Swords, and passed *Assembly* acts at pleasure, authentick, no question, so long as the young *King* breathed in the Country, who must pay the *Church* tribute for his life by an innocent compliance to enact what they list, to which purpose they kept him; and would not part with this Jewel to *England*, nor *France*, though both desired to have him out of the noise and danger of their Wars: but this look'd like a *Monarchy* divinely limited by the boundaries of the *Discipline*, which might sweeten their liberty by degrees to a silent desertion of all future Government by a *King*. *Queen Elizabeth* therefore, who was in a manner perpetual *Protectrice* calls upon them to go about the election of a *Regent*. The *Earl Morton* was the man they made choice of, whereby they seem'd both to gratifie the *Queen*, and provide a mercenarie creature to their purpose, he having not long before delivered up the *Earl of Northumberland* who had fled to *Scotland*.

*Q Elizabeth*  
calls upon them  
to chuse one,  
They take  
*E: Morton* as  
fittest for their  
purpose.

*K. James 6.* land for refuge, and for a piece of money unworthily (as to the point of personall honour) betrayed an obliging Friend, who had fed and harbour'd him in his exile. The late *Earl of Marre* had broak the *Assemblies Instructions* in his *Regency* by offering at some restraint unto the Church, which had been better doubted upon the Infant person of the King, and therefore his Son might well be opposed in his hereditary priviledge to have

*The young E: of Marre becomes Guardian to the King.* the young King in his custody, especially his own minority requiring rather to have than to become a Guardian, yet conditions being made, the charge was conferr'd upon him, for to secure the main good order was taken by the new *Regent*.

*Orders made by the new Regent.* That no Papist nor factious person (under which were comprised all loyal Subjects) should have access unto the King. An *Earl* with onely two Servants attending him; A *Baron* with one; All others single and unarmed. The *Queen of Scots* deplorable condition in *England* discouraged

*The Queens party in Scotland faint.*





couraged her principal abettors at *K. James 6.*  
 homes; The Duke of Castle Herald  
 and Huntley are drawn in to ac-  
 knowledge the King and his Re-  
 gent; the Lord Grange, Humes, and  
 Lidington maintain their loyalty so  
 long as they can in *Edinburgh Ca-*  
*stle*, which after a siege laid to it by  
*Queen Elizabeths Forces* (which  
 she lent the Regent out of kindness  
 hastened by her jealousie of the  
*French*, from whom the *Queens*  
*Royalists* in Scotland expected suc-  
 cour) was resigned, and according  
 to the *Disciplinarian* mercy, the  
 first was hanged, the second scarcely  
 pardoned, at *Queen Elizabeths* in-  
 treaty; the third, having sometime  
 been a Friend, sent to *Leish*, and  
 yet upon after-thought, because of  
 a subtle and active headpiece, sup-  
 posed very probably to be poison'd,  
 by which Christian proceedings the  
*Presbyterian Rebels* become abso-  
 lute Masters, rule King and Country  
 without contradiction.

And now their work being done,  
 they turn their pack-horse Souldi-  
 ers *The Scotch ar-*  
*my disbanded.*

*K. James 6.* ers to grass, some of whom get new entertainment in *Swedeland*, others agree better with the imployment in *France*, and the *Low-Countries*. The cessation of armes in *Scotland* gives the restless Brethren some respite to bethink themselves how to work mischief abroad. The *Bishop of* *Bishop of Rosse* *Rosse*, though a prisoner in *Eng-* *banish'd Eng-* *land*, had his head at liberty to devise, and too many hands in readinesse to execute what he should command upon any visible advantage against them. Their importunity being not able to prevail for injustice, and cruelty enough to put him to death, they accept of his exile out of *Eng-* *land*, though they foresee that will not quit them of their fears. *Morton* the *Regent* craves a league with *England* of mutual defense against all forraign Forces, and would have a large pension for himself and some *Scots* his devoted guards against the pretended attempts to depose him; but that would not be hearkened to; somewhat else with lesse charge, and slight proofs did

*Morton cannot obtain a league &c. with England.*

accu-

accumulate guilt upon the *Queen of K. James 6*  
*Scots* for contriving a dangerous  
 Match between a *Scotch Earl* of  
 the blood, the *Kings Uncle*, and  
 the *Lady Elizabeth Candish* the  
*Countess of Shrewsburies* Daughter,  
 for which her Mother and divers  
*Ladies* were imprisoned.

*Queen of Scots*  
*a cursed*  
*of contriving a*  
*Match.*

Soon after the good old *Earl of*  
*Castlerault* having taken no great  
 content in changing sides, and for-  
 saking his *quondam* pupill and  
*Queen*, by the moderate way of dis-  
 ciplinarian dispatch was vexed into  
 a sickness, and dyed.

*E Castlehe-*  
*rault dies*  
*with grief.*

In the year 1577 was discovered  
*Don John of Austria's* designe to  
 marry the *Queen of Scots*, which  
 the *Brethren* foreseeing, would im-  
 ply the liberty of her person, and  
 confusion of their cause, were not  
 wanting in diligence to quicken in-  
 formation, and aggravate prejudice  
 to the *Queen of England*. The *Don*  
 failing of strength and assistance to  
 carry on this, and other vast youth-  
 full designes, the next year, as 'tis  
 thought took no other pestilent in-

*Don John of*  
*Austria fail-*  
*eth in his design*  
*to marry the*  
*Q. of Scots.*

*K. James 6.* fection then grief, which brought him to his Grave.

*And dyeth.*

*Morton deposed from his Regency.*

In the year following the face of Government in Scotland was alter'd *Earl Mortons* covetous converting that publick treasure to his temporal use, which should maintaine *Christs Ecclesiastick Kingdom* in luster, brings upon him the damnation of the *Discipline*, in deposing him from his *Regency*, being scarcely afforded the favour of communion with his *Peers*. The King yet but twelve years of age was apprehensive enough of the tyranny he had been under, and in capacity to accept any courteous tender as well of his liberty as of his Crown. It was found convenient to trust him with the title of Governing, but that he might be sure not to surfeit upon the power, he had his *twelve Godfathers* to passe upon him for every year one. *Earl Morton* was kept in to instruct the rest rather how to give in verdict, upon *His Majesties* actions then *Counsel* to his person, and had the cunning to keep himself

*Twelve appointed to assist the King in governing, Morton one of them, but defeated in his purpose to do all.*

self fore-man of the Jury; but unadvisedly endeavouring to improve his interest to the introduction of detestable regency, split his own with the twelve Members superintendency in pieces, and to little purpose secur'd the King in the Castle of Sterling, there being a Regal power pretended abroad that gave the Earl of Arbol commission to leavy an Army to meet him in the Field. Sir Robert Bowes the English Ambassador compos'd the publick difference at present, after which a better expedient was supposed to be found, to prevent by poyson all further martial attempts of Arbol, while Earl Morton betook himself more unto his privacy than innocency at home.

The first salley of Regal government under the pretended personall conduct of the King put the Assembly brethren in mind to strengthen their incroachment upon the Church, to which purpose follows discharging of Chapters with their election of Bishops; the titular Bishops

The King begins to shew himself to the terror of the Assembly.

*K. James 6.* Bishops are warned to quit their anti-christian corruptions, in particular was instant'd their receiving Ecclesiastick emoluments, so that, notwithstanding all former Acts and agreements for life, their known assignation of benefice must be as well extinct, as their Jurisdiction

and office: yet to please the young King, who beyond his years had a discretive Judgement, and held Episcopacy in a reverend esteem, that they might seem to leave them somewhat to do, they make them

*Itinerant Visitors* of their Hospitals, themselves being the *Sacrilegious*

2 B: of Discip.  
cannot yet pass  
in Parliament

*Collectors* of the Rents. Beside this, they have hard to obtain an establishment of the policy in the Second Book of their *Discipline*, but as that, yet could not be got to be incorporated with other *Parlia-*

D: of Alanson  
attempts a mar-  
riage with Q:  
Eliz.

*ment Acts*; At this time two French Noblemen raise fears and jealousies in abundance, the Duke of Alanson in England by endeavouring a Marriage with *Queen Elizabeth*, with whom he held private confe-

rence,

rence, but was suspected to aime at *K. James 6.*  
 restoring the *Queen of Scots*, *Lord Aubigne* in Scotland, who was be-  
 come the only favorite of the King. The consequences of the Marriage  
 were debated by the Lords in Council, and their opposite possibilities  
 or conjectures represented to the *Queen*. The new humours of *Es-*  
*me Stuart*, *Lord d' Aubigne*, whom the King had lately created *Duke of*  
*Lenox*, was a business undoubted to be of Ecclesiastical cognizance,  
 and therefore taken into consideration by the Assembly, the Christian  
 refusal of whose counsels was this. To set up against him an emulous ri-  
 val, *James Stuart of the Ochiltree* Family, call'd *Earl of Arran*, which  
 title he attained by cession from one of the *Hamiltons* not well in  
 his wits, to whom he had been Guardian; but these two were soon  
 reconciled by the King, and the *As-*  
*sembly Brethren* defeated in their plot. They can soon find means  
 to be revenged, and make the King  
 hear of his misdemeanour. A large

*D. of Lenox,*  
*and E. of Ar-*  
*ran set at diffe-*  
*rence by the*  
*Assembly.*

*Reconciled by*  
*the King.*



**K. James 6.** complaint is sent up to *Queen Elizabeth*, which being sweetened with the discovery of a feigned designe to convey the captive *Queen* out of prison, laid to the charge of the *Duke of Lenox* relisheth well in the *Court and Council of England*, from whence come endeavours and Embassies to degrade him from favour if not his honour, and demands to have him banished out of *Scotland*.

Who demands  
to have him  
banish'd.

The King will  
not part with  
him.

The young *King* had now quit himself of his pupillage, and with that of his custome, to return suppliant answers by his *Regent* according to the instructions that ever accompanied the demands. *Sir Robert Bomes*, the Agent was admitted to deliver his Message, but not with his condition to have *Lenox* removed from the *Council*, and therefore went grumbling home without audience. *Humes* was sent with a complement after him, and had the like reception in *England*, where he was turn'd over to *Lord Treasurer Burleigh*, and could have no admission to the *Queen*. *Lord Burleigh* at large

large expostulated with him about *K. James 6.*  
 the miscarriage of some in the *Scotch*  
*Kings Council.* The *Queen of Eng-*  
*lands* succesfull endeavours were  
 magnified, and her tender care in  
 preventing many eminent mischiefs  
 from the *French*; Some sharp lan-  
 guage was used, which was hoped  
 would cut off the *Kings* affection to  
 the Duke of *Lenox*, and make way  
 for *Mortons* restitution to favour;  
 but the issue was otherwise, *Mor-*  
*ton* was question'd for many great

*Humes his A-*  
*gent bears of*  
*this from the*  
*L: Treasurer in*  
*England.*

enormities, especially the murder of  
 the *Kings Father*, *Randolph* is sent  
 to intercede somewhat magisterial-  
 ly, and hinder the proceeding a-  
 gainst him for his life. The *King* ad-  
 hears to his Laws, by which he an-  
 swers he is bound to submit Delin-  
 quents to Justice. *Randolph* by the  
 help of the *Assembly Brethren* wakes  
 a strong faction of *Lenox's* enemies  
 and *Mortons* Friends, draws *Ar-*  
*gile*, *Angus*, and many other of the  
*Nobility* to the party, but their dif-  
 ferent interests caus'd division in  
 their counsels, made them quit the

*Morton questi-*  
*oned.*

*Ran to pbs sent*  
*to intercede, but*  
*prevails not.*

*K James 6.* engagement, and leave *Morton*, after proof and his own confession of the murder, to pay his Head to the Justice of the Law.

*Arrogant Assembly Acts.*  
1579.

In this time passed many arrogant Acts in their general Assemblies: one among the rest did confine the holy Kirk of *Iesus Christ* in that Realm to the Ministers of the blessed Evangel, and such as were in communion with them, excluding all the Episcopal party, and delivering them up to *Satan* as being Members of a Kirk divided from the Society of Christs body. They professed, That

*No Christiani-ty allowed but in Scotland, and where is a conformity in Religion unto the Kirk.* there was no other face of Kirk, no other face of Religion, then was presently at that time established, which therefore is ever stiled Gods true Religion, Christs true Religion, the true and Christian Religion, admitting, it seems, no other Religion to be so much as Christian but that. Beside this, other Acts there were entrencing upon the civill authority, whereupon the King by Letter required the Assembly to abstain from

*Tb K: checks them.*

making

making any innovations in the Policy of the Church, and from pre-judging the decisions of the State by their conclusions; to suffer all things to continue in the condition they were, during the time of his minority; They regard not his letter; send a Committee to Striveling to contest with His Majesty, and sit down again about the ordering their Discipline; Set John Craig a Presbyter about framing a most rigid \* Negative confession of Faith; Never let His Majesty have quiet, untill himself and his Family subscribe it; Wrest a charge from him to all Commissioners and Ministers to require the like subscriptions from all, and upon this authority, taken by violence, play the tyrants over the Consciences of the people They censure the Presbytery of Striveling for admitting Montgomerie to the temporallity of the Bishoprick of Glasgow, and him for aspiring thereto, contrary to the word of God, and Acts of the Kirk.

K. James 6.  
They contest with him by a Committee. And extort his subscription to the Negative Confession, with a command of the like from all.

\* This is that Craig, and this that confession which K. James reflects upon in Hampton-Court conference, saying, That with his, I renounce and abhor his desestations and abrenunciations he did to amaze the simple people, that they not able to conceive all those things, utterly gave over all, falling back

While

*R. James* 6. While they are thus fencing with the spirituall Sword in Scotland, back 10 Popery, or remaining still in their former ignorance, yea if I, *Elizabeth* and *Alanfon*, new Duke of *Anjou*, being in a manner concluded, they set out a virulent book with this Title, *The Gulf wherein England will be swallowed by the French Marriage*, but the Author, *John Seubbs of Lincolns-Inne*, a zealous professor, as he must needs be who was Brother-in-Law to *Carrwright*, and one *William Page*, who dispersed the Copies, soon after had their hands cut off on a Scaffold at *Westminster*, and play'd their parts no more at that weapon.

But the civil Sword must have its turn, and what no menacing bulls of *ragemp* *pr* *ell* is'd the *Assembly*, nor any pointed calumnies of mercenary pens can keep off, must by a stratagem be declined at first, and yet the same afterward authorized by strength. The long disconsolate captivity of the *Queen*, and despair of ever obtaining

ing her liberty, had withdrawn her thoughts from her Scepter on earth, and rais'd them to an higher kingdom than the *Scots*, whereon that they might be fixed without any diversion, she resolves to divest herself of the other interest, and confer freely her *Royal* title upon her Son.

*K. James 6.*  
The Queen of *Scots* directs her thoughts to an higher kingdom, and means to resign all up to her Son.

The *Assembly Brethren* have intimation hereof, do not like to have their King become absolute, or Reign by any other Title than what he had before received on courtesie from them. The *Duke of Lenox*, and *Earl of Arran* are two good Friends to his Majesty, not to be instrumentall in promoting so just an advancement to his Crown, and therefore it is the *Presbyters* tasks to preach them out of all favour with the people, and then an opportunity is fairly taken in their absence from Court for the *Earls Gowry, Marre, Lindsey*, and others, to invite his Majesty to the Castle of *Ruthen*, and by the Laws of *Displacarian* hospitality, detain him prisoner, dismiss his retinue, deny him

Whereupon the Brethren put all into confusion.

The King invited to the Castle of *Ruthen*, and detained prisoner.

the

*James 6.* the liberty to stir abroad but at his peril. Nor indeed could he well be at leisure to walk for the perpetuity of business they found him within doors, forcing him first by a Writ to recall *Earl Angus* from *England*, whither the guilt of his late rebellion had carried him; by another after the imprisonment of *His Majesties* dearest Friend, to command the *Duke of Lenox* into *France*, who being in possession of *Dunbriton Castle*, might have disputed the freedom of that *Royal* command, if his clear awfull spirit had not dreaded the thought of the least disloyal averseness to obey; And by a flight of singular cunning tyranny in a third; fram'd into a Letter to *Queen Elizabeth of England*, to justify their act, and contract the guilt of that unnatural sin in laying violent hands upon himself; By a fourth to authorize the *Convention of States* indicted by them. All acts of such transcendent rebellion, that *George Buchanan*, their never-failing advocate before,



before, could be wrought neither to advise by his Council, nor justifie with his pen; nay, 'tis said he turn'd penitent upon it, retracted with tears what he had writ before in their cause, and wished he could wash out all the spots, the black calumnies he had dropt upon *Royal Majesty* with his blood, yet further, he would have writ retractions, if being so old, he could have hoped such a conversion would not have been interpreted an act rather of dotage then devotion.

The *Queen of Scots* much affected with this treasonable surprisal of her Son, complains at large to *Queen Elizabeth* in a Letter, appeals to her conscience for Justice, and summons her to her plea about the differences between them before the highest Tribunal of Heaven; yet very charitably imputes the obstruction of inter-course between her and her Son for a twelvemonth before, as likewise *Queen Elizabeth's* long silence, notwithstanding some former importunate letters, not unto her

*K. James 6*

*Buchanan* deserves them, and repents of what he had done heretofore.

*Queen of Scots* complains to *Queen Eliz.*

*K. James 6.* her self, but some malignant disposition in her Council. *Queen Elizabeths* blood and thoughts had many

*Queen Elizabeth*  
very uncertain  
what to do.

*Sends two  
Commissioners  
to the Queen of  
Scots.*

*The Discipli-  
narrians make  
new jealousies  
about F. at Holt.*

*Queen Elizabeth by  
her Agents  
 Courts King  
James kind-  
ness.*

quick motions upon this querulous writing, many ebbs and flows of resolutions and fears; at length *Mr. Secretary Deale*, an austere man, and no Friend at all unto the *Royal Prisoner*, was joyn'd in Commission with the *Earl of Shrewsbury* to expostulate the business with the captive *Queen*, and yet treat with her about articles of enlargement: but the *Disciplinarian Scots* being called in about what concern'd them, raised new spirits of division, by interposing ungrounded jealousies of one *Father Holt* a Jesuit, and some other Emissaries lately come over, as they alledged, on purpose to plot the invasion of *England*, and therewith a violent rescue of their *Queen*. As little truth as there was in this calumny, there was Sophistrie enough to prevaile with *Queen Elizabeth* to lay aside the complaint of her prisoner, and to imploy her two Agents in *Scotland*, *Bowers* and *Dun-  
vison*

*visan* in vying Courtship with two other from the *French*, to gaine upon the affection of the *King*. The

News of the *Duke of Lenox's* death at *Paris*, though accompanied with that which confounded his enemies, who thought they had undone him by traducing him for a *Papist*, puts life into the *Kings* banded Jailers, who take assurance by this they had him prisoner during pleasure, but

*D: Lenox's death.*

*His Majestie* escapes soon after to the *Castle of Saint Andrews* makes them curse the lying spirit in their

*King James makes an escape.*

Prophets, and desperate enough to become executioners of themselves, but the good *King*, reprier'd them by his mercy, offering pardon unto all that could find confidence to ask it.

*Offers pardon to all that ask it.*

it; but this appear'd in none but *Earl Gowrie*, who corrupted the benefit of it unto his bane, The rest, not long after, being banish'd, went some into *Ireland*, others into *France*, only *Angus* ask'd and had a confinement unto his *Earldom*.

*Queen Elizabeth* sends *Sir Francis Walsingham* to the *King*, not to

*Sir Francis Walsingham sent to counsel him.*

much him.

*K. James 6.* much to gratulate his liberty, as to  
 instill some sententious Counsel  
 how to use it. He meets with a  
 greater luster and gallantry in the  
*Scotch Court* then he expected, and  
 a young King as grave a Politician  
 as himself. He was entertained  
 better than his carriage to the cap-  
 tive *Queen* had deserved, and rerur-  
 ned with an answer no less modest  
 than *Majestick*. Though many acts

*The Assemblies*  
*justify their*  
*late Treason.*

had passed the *Assemblies* of late de-  
 rogatory to the safety and *Royal* au-  
 thority of the *King*, yet none more  
 than the justifying the late Treason,  
 requiring the Ministers in all their  
*Churches* to commend it unto the  
 people, and threatening excommu-  
 nication to such as subscribed not,  
 though against their Conscience, to  
 the unjust judgement of the *Assem-  
 bly*. And in the year 1582. the  
*Assembly* at *Saint Andrews* proceed-  
 ed violently against one *Montgom-  
 ery Bishop* of *Saint Andrews*, cut-  
 ting off the appeal he had made un-  
 to the *King*, rejecting both his *Let-  
 ter* and *Messenger* sent on purpose to  
 inhibit them.

*And commit  
 new.*

*The*

The late treasonable justification *K. James 6.*  
 voted by the *Assembly*, though nipt  
 in the bud by the *Kings* unexpected  
 escape, and all the leaves scattered  
 by the breath of his displeasure into  
 several corners of the world, began  
 now to sprout again in a second  
 conspiracy, many of the Traitors  
 being at that time appointed by  
*Gowry* return'd again, and under  
 the colour of care and courtesie to  
 the *King*, attempting a second sur-  
 prizal of his person. But the *Earl*  
 of *Arran*, whom they had not now  
 time or opportunity to secure, sei-  
 zeth upon *Gowrie* at *Dundee*, and the  
*Kings* martial appearance, suddenly  
 affrights his Complices out of the  
 Castle of *Sterlin*, which they had  
 taken. *Queen Elizabeth*, whose  
 Court because the Cathedral of *Re-*  
*ligion*, was ever abused as a sanctua-  
 ry after a *Scotch* rebellion, had now  
 a new address to make by mediati-  
 on unto their *King*; And her Secre-  
 tary *Walsingham*, by the (no justifi-  
 able) priviledg of his place issued  
 out Writs in *Her Majesties* name,

*Gowrie &c.*  
 attempt again  
 the surprisal of  
 the *King*.

But himself is  
 seized on, &c.

*Walsingham's*  
 Letters not ob-  
 served by *E:*  
*Hunsdon*.

O though

K. James 6. though without his knowledge, for  
 their admission into the *Holy Island*.  
 The Letters were not obeyed by  
*Earl Hunsdon*, who disputed the  
*Secretaries* single separate authori-  
 ty, nor was the *Queen* hearkened  
 to otherwise then by yeilding a le-  
 gal tryal, which cost *Gowrie* his  
 Head, for all the promises he had of  
 better success from one *Maclen* a  
 Witch whom he had consulted in  
 the case.

E: Gowrie be-  
 headed.

Letters feigned  
 in the name of  
 the *Queen* of  
 Scots.

Upon which  
 divers Nobles  
 are questioned.

And the Judges  
 for their se-  
 verity against  
 Papists.

To ballance this somewhat must  
 be done by the *Disciplinarian* un-  
 der-takers in *England*, who frame di-  
 vers Letters in the name of the *Queen*  
 of Scots, and some *English* fugitives  
 convey them into the *Papists* hou-  
 ses, and then make discovery of a  
 plot. Hereupon, as flight and im-  
 probable as the proofs were, the  
*Earls of Northumberland and Arundel*  
 were confined, his Lady impris-  
 on'd, divers examin'd, and the *Lord*  
*Paget* scarcely by his prudent in-  
 nocency protected. *Queen Eliza-  
 beth* though facile in hearing their  
 complaints, was not so barbarous

as to execute the cruelty of their Counsels, but called her Judges to account for their extream severity against the Papists, granting indemnity and liberty to many Jesuits and Priests. Yet Mendosa the Spanish Ambassador was sent home, and Throckmorton, whom he was said to have encouraged in an intricate conspiracy, being neither constant in denying, nor clear in confessing, nor at all, cunning in concealing or disguising his guilt, was

hang'd. A new Treaty between the two Queens is now commencing, and Sir William Wade employed in to verrare onto the Queen of Spain, the Agitators of differences between them, renew a per division by unseasonable jealousies and fears, and Wade falls to passing Father Creyghmore the Jesuits torn papers together, neglecting a far more Christian and honourable artifice, which he might have showed by cementing the unhappy rupture in two so Royal and magnanimous

Throckmorton  
hang'd  
Adreconciliation  
between the  
two Queens  
prevented



K James 6.

An association  
in England.Queen of Scots  
sees a necessity  
of complying  
with Q: Eliz:The Scots  
Presbytery  
foreseeing the  
eff. of it, de-  
claim against  
her, their King  
and Council in  
the Pulpit.

Ladies hearts. This new discom-  
posure gave the Scottish partizans  
in England a colourable pretense to  
enter into an association for Queen  
Elizabeths security from danger,  
which was managed by the policy  
of the Earl of Leicester. The Queen  
of Scots took hence an alarm of her  
ruine, yet chose rather to submit  
somewhat of her spirit, then in an  
humour sacrifice her life unto their  
malice. She sends her Secretary  
Nave with Articles so near Queens  
Elizabeths demands as had wrought  
undoubted reconciliation, if it had  
been consistent with the Discipline  
of the Kirk; but this the Scotch  
Ministry declared to be otherwise. For  
in their Pulpits; call out for help as  
if both Kingdoms had been an threat-  
ened, and Christian Religion in danger to  
be consumed by the flames, inveighed  
bitterly against their Queen, King  
and his Council; slight the Kings  
summons to answer; stand upon  
their Ecclesiastical exemption, and  
Presbyterian privilege of immunity  
from his censure. The King be-  
gan his Hi-

gan from hence to apprehend it *K. James 6.*  
 o better for his safety, and more a-  
 agreeable with his honour to restore  
 r, the Miter to the Church, then cast  
 y away his Crown to a mungrel lay-  
 m Clerical Assembly. Hereupon he  
 er recalls *Bishops* to their primitive ju-  
 isisdiction and dignity; inhibites all  
 n *Presbyteries* and their *Synods*, toge-  
 ither with the popular parity of Mi-  
 nisters, and among other Acts pas-  
 seth this in the eight Parliament  
 holden at *Edenburgh* May 22. 1584.  
 d which alone cuts off all their vaine  
 pretences to this day.

Vpon their  
 fighting the  
 Kings summons  
 they are inhibi-  
 ted, and Episco-  
 pacy seiled.

The Kings su-  
 pr. macy esta-  
 blished by Act  
 of Parliament.

For as much as some persons being  
 ately called before the Kings Maje-  
 sty, and his secret Council, to answer  
 upon certain points to have been enqui-  
 red of them, concerning some trens-  
 gable, seditious, and contumelious  
 speeches, uttered by them in Pulpits,  
 schools, and otherways to the disdain  
 and reproach of his Highness, his Pro-  
 temitors, and present Council, con-  
 temptuously declined the judgement of  
 his Highness and his said Council in

**K. James 6** that behalf, to the evill example of others to do the like, if timely remedy be not provided: Therefore our Sovereigne Lord, and his three Estates assembled in this present Parliament, ratifieth and approveth, and perpetually confirmeth the Royal power and authority over all Estates, as well spiritual as temporal within this Realm in the person of the Kings Majesty, our Sovereigne Lord, his Heirs and Successors: And also statuteth, and ordaineth, that his Highness, his Heirs and Successors by themselves, and their Councils, are, and in time to come shall be judges competent to all persons His Highnesses subjects, of what estate, degree, function, or condition so ever they be, spiritual or temporal, in all matters wherein they or any of them shall be apprehended, summoned, or charged to answer to such things as shall be enquired of them by our said Sovereigne Lord and his Council. And that none of them which shall happen to be apprehended, called, summoned to the effect aforesaid, presume to take in hand to decline judgement

judgement of his Highness, his Heirs & James 6.  
and Successors, or their Council in the  
Premises, under the pain of Treason.

This Act puts many of the Assembly birds upon the wing, who, innocent Doves, take none but a Virgin breast for their refuge. *Hereupon li- vers Ministers take their flight.*  
*Queen Elizabeth*, whose too industrious infirmity it was to keep up her popular interest with all, as well as to enjoy the honour and more clear content of an impartial conscience within her self, although she gave no ear to their querulous Remonstrances in private, nor permitted their publick libelling in her Churches, yet cherished their persons, and very improperly employed their endeavours to preserve Religion from innovations, which made no such real impressions in Scotland, as some untrue aggravating relations had in the timorous minds of her Reformed English Subjects and her self. This practise of Her Majesty being observed by those who looked out of the Scotch Kings Court, put the Earl of Arran upon a for-

*K. James 6.* ward tender of his Service to meet  
*Her Majesties* desires, and *Her A-*  
*gent the Lord Hunsdon* upon the  
*Earl of Arran* offers a meeting  
*with L: Huns-* borders : but before the time the  
*don upon the* *Sterlin* fugitives, whom she had  
*borders* protected, were prescribed, and at it  
*The fugitives* charged by the *Earl* with their trea-  
*proscribed.* son against the King. The comple-  
*Patrike Grey* ment he left of his real intentions  
*sent Ambassa-* at parting, took place until *Patrike*  
*dor for Eng-* *Grey* came with another *Emballie*  
*land,* and particular Articles from *King*  
*James.* But the ill offices, it was su-  
*Que: of Scots* suspected, he did at the same time, to  
*practises too* the captive *Queen*, gain'd him no  
*much for her* reputation with her party; and put  
*self.* her upon some such extraordinary  
*And Leicester* courses, as betrayed her into a new  
*against her and* prison under more restraint, and  
*her party.* *Leicester*, 'tis said, upon murderous  
 designs, who would not hear of  
 her liberty, lesse of her succession to  
 the *Engliss* Crown. To cover  
 whose private spleen and malicious  
 attempts, new fears are fetched from  
 the *Romane Catholicks*, and their de-  
 signes magnified in a mist unto the  
 people, whereby a sharper edge is  
 set

set upon the severity of the Laws. This alteration encouraged some of the precise *Scottish* Religion to pursue the *Queens* commands for pressing in *Parliament* to have the *Bishops* reformed, and to others, as may be not improbably conjectur'd to murder the *Earl of Northumberland* in the Tower, because a known Friend to the *Queen of Scots*, though they left the pistol wherewith they acted it in his Chamber, and the opinion of self-assassinate at his door. Not long after was *Sir Edward Wotton* sent *Ambassador* into *Scotland*, to renew a league, and present the *King* with his *English* retinue, which the *Regents* in his *Minority* had neglected or pawned for auxiliary support of their power. While conditions about this and a marriage with the *King of Denmark's* daughter were making at *Court*, some others were broken at a meeting upon the borders, where, though the usual Oath for mutual security was taken, the *Earl of Bedford* was slain, and though by whom not known,

*Queen Elizabeth* requires a reformation of *Scots Bishops*.

*Earl of Northumberland* murdered in the Tower.

*Sir Edward Wotton* sent *Ambassador* into *Scotland*.

**E:** of Bedford  
slain at a meet-  
ing upon the  
borders.

**L:** Fernihurst  
imprisoned.

**E:** of Arran  
confined.

**Qu:** Eliz de-  
mands their  
persons, is deny-  
ed.

She sends home  
the Scottish  
Fugitives.

A rebellious  
army raised by  
them.

**E:** of Arran  
accuseth **P:**  
**Grey** of Treason.

known, yet the Lord Fernihurst Governor of the middle Borders was accus'd and imprisoned, because a firm adherent to the Queen of Scots, and the Earl of Arran confined, because a favorite of the Kings. The charge was fiercely prosecuted by the English, who in the name of the Queen demanded to have their persons delivered, which not obtaining, the Earl of Angus, Marre Glames, and other precribed Fugitives, are sent home, who have no sooner set foot in Scotland, but by the advice and assistance of the Assembly brethren, they summon all in the Kings name to them for defense of the Evangel, removing ill Counsellors from the King, and conserving the old amity with the English. Being got into a body of 8000 at Fankirk, Arran transgresseth the rules of his confinement to expresse a more considerable duty to the King, unto whom he accuseth Patrike Grey of this Treason (which he cunningly declines,) and fortifies Sterlin in defense of the King; but the work was  
not



not done when the *Rebells* drew near, and began to set their scaling Ladders to the walls. The *Earl of Arran* knowing his person was principally aim'd at, (for *Lord Fernihurst* was lately dead in prison) conveighs himself and one *Servant* away privately by a bridge, and then the *Town-garrison* retreat unto the *King* in the *Castle*. The *Rebells* display their banners in his sight; *Lord Grey* is sent out to demand the reason of their coming; receives a meek answer, *To kiss the Kings hands*. The *King* expresseth no liking of their armed love, offers restitution of all their goods if they will depart. They will have the interest of admission to his presence, and when they have it, capitulate for his *Castles* and chief holds, which, there being no remedy, are granted, with the delivery up of divers noble-men, *Earls Montross, Cramford, Rothsay, &c.* their pardon signed, and the *Treaty* for a league with the *Queen of England* renewed. One Article whereof, had it been sooner

*Is besieged, and narrowly escapes.*

*The Rebels answer to L. Grey.*

*They capitulate and have what they ask of the King.*

*A league renewed with England.*

*A considera<sup>le</sup> Article had it been agreed and kept heretofore.*

*Another about Religion, the ambiguity whereof doth more hurt than good.*

sooner agreed on, had preserved both Kingdoms in better security, & fetter'd the unruly Discipline to its duty, viz. *That neither Prince should for time to come afford assistance or favour to any Traytor or Rebel, or any that had made a publick defection; nor suffer them to be relieved by others; nor harbour them publickly or privately in their Dominions, &c.* And had another been omitted, which, when before care had been taken for defense of the Christian and Catholick Religion, draws in the rearm of The pure Reformation, which the Catholick Romans interpreted by the Scotch negative confession: and the Catholick Protestants by the many Assembly Acts condemning and branding the sacred Episcopal order and jurisdiction, as Antichristian, happily the persons of both Princes had not been engaged in such after-hazard, nor had such designs been prosecuted for the invasion of their Kingdoms. For this Treaty was no sooner concluded, but a most desperate conspiracy

spiracy in *England* broak out, sup-  
posed to be long since laid by the  
too zealous *consistory* at *Rome*, but  
took life now, being hastily hatched  
by some preternatural *Scotch Assem-*  
*bly*; heat in this agreement. The

*A Conspiracy  
in England dis-  
covered.*

chief actors in it were *Father*  
*Ballard* a *Priest* of the *Semi-*  
*nary* at *Rhemes*, *Babington* a  
a young ingenious, and learned  
Gentleman, of a good extraction  
and Family in *Darby-Shire*; *Saris-*  
*bury* of *Derbigh-shire*; *Tichbourne* of

*Many executed  
for it.*

*Hampshire*, with ten other Gentle-  
men of good quality, all which were  
afterward hanged, and some dis-  
membred alive in *St: Giles's fields*,  
the common place of their meeting.  
Their designe was to have kill'd  
*Queen Elizabeth*; set at liberty the  
*Queen of Scots*, and by the help of  
Forreign strength to have altered the  
face of *Religion* in both kingdoms.

The *Q. of Scots* though suspected to  
be private unto all three, in the ge-  
neral, yet profess'd to her death that  
she encouraged none but that,  
which nature suggesting and justifying,

*The Queen of  
Scots how far  
concerned in it.*

*Walsingham  
and her own  
Secretaries  
charge more  
upon her then  
she owns.*

*She is prejudg-  
ed too soon by  
persons uncom-  
mission'd.*

*The more pru-  
dent, yet as Roy-  
al grace milder  
censures.*

ing, conduced to the liberty of her injured person, and half restitution to her Crown. Her two *Secretaries Nave and Curle* were brought in by *Walsingham* cunning, if not corrupted rather by his cost very unnaturally to accuse her; who, as from the beginning, he daily instructed a false Brother with as much hypocrisie and perjury as could be, to carry on this fatal contrivance: so 'tis not certain whether by him, and other politick instruments he had, he discovered or made more of what was desperate in the plot.

Before the *Queen of Scots* came to her tryal, several judgements passed upon her in private, anticipating the enquiry after better evidence, and their *Sovereigns* prerogative in granting pardon at her pleasure. They whom neither the fury of *Disciplinarian* zeal, nor any private malignant spirit had possessed, deliberately sounding the shallowness of her guilt, and computing the shortness of her life by her sickness, adjudged her only to a stricter confinement,

finement, and adventur'd to have the possibilities of mischief prevented by the prudence of the State. Others who had been lighted to a Religion that made murder and innocence consistent, did not care if some wickedness were invented to dispatch her quickly any way, so by the Law *Leicester* as otherwise, *Leicester* so desirous to become voluptuous in revenge, infused his sentence in a cup of lingring poyson, that he might take at leisure his delight in the preassurance of her death; And wanting an help to discourse at his Feast, invited *Walsingham* to accompany him in judgement, and sent a *Presbyterian Divine* to prepare his Conference by a Classical indulgence; but he pretends he had refused a less courtesie to *Morton*, who it may be to ballance the guilt of both Kingdoms, had advised to have her sent into *Scotland*, and executed on the Borders, yet having compromised his Vote as the major part should determine it, begins to rectifie their method, and puts them upon

*Leicester would have her poison'd.*

*Walsingham not prevailed with to consent.*

*Yet directs the contrivers to a methodical proceeding.*

upon debate by what Law they should proceed. There were but two cited for their purpose, one of 25 Edward 3. the other 27 Eliz. The latter was concluded the more proper, because in effect confessed to be made upon designe, and so more naturally operative for the end it was intended to. Those of the *Juncto* knew what arguments were most prevalent with the *Queen* to signe a *Writ of Delegacy* for en-

*Queen Elizabeth yields to their persuasions for signing a Writ of Delegacy.*

quiry, wherein a multitude were nominated, who must not deny to serve up their honours, and sacrifice their conscience in appearance unto their

*Queens* name, but indeed to some more passionate impotency in her Council. Most of these were sent unto *Fotheringham Castle*, where the *Queen of Scots* was prisoner to *Sir Dru Drurie* and *Sir Amias Pawlet*.

*The Queen of Scots prudent demeanour toward the Delegates at Fotheringham Castle.*

She looking upon her Judges, and their Commission in their papers, thought the sight of their names did antidate her doom, yet made no exception against their persons, onely stood upon her Majesty as a *Queen*, and

and chose a thousand deaths rather than descend to the capacity of a Subject. The late *association*, and *Act of Parliament* ensuing upon it, with the neglect had of her in the league, she put out of her way in discourse, with as much scorn as she left charity in the room to forgive the injury she thought done her by them. She thought her cause deserved the *Theater of the world*, and a *Diet of Princes* fitter than the Subjects delegated by any one to decide it: yet a free *Parliament* her Majesty accounted no contemptible arbitrement, and hoped there her innocence should not be pinion'd by a party, but left to the liberty of defense. At length the *Lord Treasurer* telling her somewhat harshly, That if she would not yield her presence before the *Delegates*, her absence and contumacy should be no barre to them in executing their Commission, she charged him and the rest home enough with this poignant answer: *Then sife your Consciences, have a care of your Honors,*

P

and

K. James 6.

Lord Treasurer  
replied with  
her.

Her Majesty  
answers him  
accordingly.



**K. James 6** and God reward you and your Heirs  
 according to the Justice you administer  
 to me. The next day she sends for

*Submits to a  
 Tryal, but on  
 condition.*

some of the *Delegates*, and putting  
 in caution that her submission might  
 not derogate from the honour of  
 her predecessors, nor prejudice any  
 way her successors in their right,  
 Her Majesty professed that by Sir  
 Christopher Hassons perswasions  
 she was resolved to condescend to

*Justice Gaudies  
 particular narra-  
 tion.*

Queen Elizabeths desires in a pub-  
 lick justification of her self. In the  
 time of her tryal Justice Gaudies  
 narration was more particular than  
 the rest, out of which he concluded,  
 That she had conspired with Ballard  
 and the rest of his Complices, approv'd  
 assented, promi'd aid, and pointed out  
 the way to effect their designe Ballard

*The Queen  
 protests against  
 it.*

and Babington she protested she  
 knew not; acknowledged that ma-  
 ny indeed unknown to her had of-  
 fer'd such service as to which she  
 gave no encouragement; and how  
 far they proceeded she neither knew,  
 nor being in prison could hinder.  
 What confessions were made by  
 the

those who had suffered, she did im-  
 pore to the sense or fear of their  
 tortures; And what her own *Secre-*  
*taries* produced, she interpreted ra-  
 ther their cunning than malice, to  
 shift off from themselves what they  
 thought would never be questioned  
 in her. Yet their hopes fail'd, or  
 else her charity mistook, for their e-  
 vidence cast her, though but made  
 out of their papers, and such as *Nave*  
 in an Apology disclaimed. Such as *Nave disclaims*  
 it was they transmitted from *Forhe-*  
*tingham Castle* to *Westminster*,  
 where a full *Parliament* voted up to  
 the sense of the principal *Delegates*, *The English*  
 some out of zeal, others for feare, a *Parlia-ment*  
 third sort in reverence of, and im- *passeth sentence*  
 plicitate credulity in their state poli- *according to the*  
 cy, and skill of the Laws; All out of *sense of the De-*  
 hopes to please *Queen Elizabeth*, *legates.*  
 by removing the object of her jea-  
 lousie and emulation. Yet the sen-  
 tence passed, the *Queens* signing  
 keeps at a distance, having a long  
 procession of demurrs and apologies  
 between, and when her hand came  
 to take hold of the Justice, security,  
 P 2                      necessari.

K. James 6.



*Nave disclaims  
his papers.*

*The English  
Parlia-ment  
passeth sentence  
according to the  
sense of the De-  
legates.*

*But Q: Eliz:  
makes no hast  
to signe the  
Bill.*

*K. James* necessity, which in this case was tender'd to her in the name of her Subjects, it seem'd not to have confidence enough to own any Commission from her heart. The *King of Scots* did the part of a Son, to preserve his Mother, and measur'd not his affection and duty by the length of the league, nor confin'd his endeavours to the circle of the *English* Crown he must look for. It is cer-

*King James*  
endeavours to  
preserve his  
Mother, but  
cannot.

*Commands the*  
*Ministers to*  
pray in publick  
for her, who de-  
ny him and her  
that respect.

*Parke Greys*  
*Patrike Grey*  
forget his Message  
proverb to Qu.  
Elizabeth.

tain there was an unhappy conjuncture of his Mothers fate with his late surprisal at *Sterlin*, which made him as unfit to expostulate, as the *Assembly Ministers* were backward to pray, who disobeyed *His Majesties* commands to recommend the safety of their *Queen* his Mother in their publick devotions to God. The *Scotch Nobility*, that were of the Eldership did as their black Brethren inspir'd them, and made *Parke Greys Patrike Grey* forget his Message, which he had from the King, to deliver in place a proverb made by the *Synod*, and often inculcate in *Queen Elizabeths* ears, *That a dead*

*Woman*

Woman could not bite This made her K. James 6.  
thoughts become somewhat senten-  
tious, being often heard to whisper *Who is trou-*  
to her self, with a sigh, *Endure or strike,* bled in mind a-  
and then after some respite, *Strike,* bout her execu-  
*lest thou beest strook.* The last it should tion.

seem lest the impression, and signed  
the Bill for execution, which com-  
mitted to *Secretary Davison* with a  
mixture of *com* and *re mands*, was *Uncertain in-*  
posted away by one *Beale* a zealous *structions gi-*  
professor, and effected with more *ven to Davison*  
hast then preterded good liking. *with the feign-*  
*ed Bill.*

*Davison* being call'd into the *Starr*.  
*Chamber* for acting according to a  
right or wrong understanding of  
*Her Majesties* meaning, and fined *He is fined and*  
ten thousand pounds with imprison- *imprisoned for*  
ment during the pleasure of the *ing beyond*  
*Queen.* the meaning of  
them.

With what courage and true  
*Christian resolution* that *Royal* and  
magnanimous *Princess* entertained  
her Death; may be read at large in  
the *Histories* of those Times, which I  
will not go about to contract, lest I  
commit sacrilege on a *Saint*. I shal  
only among other circumstances in  
P 3 timate

*The Queen*  
very resolute  
and religious  
at her death.

**K. James** & *timate* how the *Disciplinarian malice* pursued her Soul with a sharper edge than the Ax had, that but at two strokes divided her Head from her body, denying her last Conscientious request, to have a Priest of her own Religion to converse with, and her Execution being out of the *Assembly* jurisdiction, an impertinent *Deane* was procured to spin out a long Prayer as near the

*A Priest denied her.*

*Fletcher Dean of Peterburgh.*

*Justice blushed when she suffered.*

prescript of the *Discipline* as he durst. In the midst of this Tyranny upon her Soul, she perform'd the office of a *Royal Priest* unto her self, and having blessed her Friends, and forgiven her enemies, she assum'd *Majestick* confidence enough to demand Justice in the distribution of her Legacies. All being done *Her Majesty* intended, *Virgin-Justice* (if not deflowred by the violence of this act) with a faint boldness imploying the Ax which she scarcely had in her power, her scales dropt down, and with shame enough she held her trembling hand before her Eyes.

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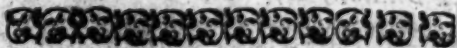
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